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The Living Church

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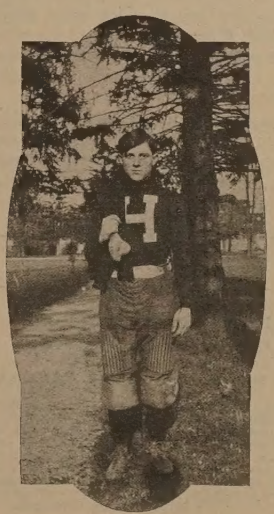

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The following letter mentions the organization of a male choir in the Diocese of Long Island as far back as 1840.

"*The Music Editor of The Living Church:*

"Dear Sir:—I have just read your article in The Living Church of July 23d with reference to 'boy choirs.' May I give you my experience on the subject?

"From November, 1840, to June, 1843, I attended St. Thomas' Hall, a boarding school for boys, at Flushing, Long Island, N. Y. The rector was the Rev. Francis L. Hawks, the rector of St. Thomas' Church, New York City. The school numbered at one time 197 pupils, with twenty teachers and twenty-five servants. Three of the teachers were clergymen. We formed a community by ourselves, and we had a beautiful chapel, in which prayers were said twice a day. There was a choir of men and boys, numbering about 24. All wore surplices and the Oxford cap. During the hours of study, both teachers and pupils wore the Oxford cap and gown. All parts of the service were sung, except the Psalter and the Creed. May not that choir have a good claim to have been the *first surpliced choir of men and boys in this country*, although they did not sing the full choral service?

"One of the happiest memories of my life is that of the choir of St. Thomas' Hall, Flushing. Sincerely yours,

"John H. Babcock."

The July article referred to, mentioned the choir of the Church of the Holy Communion, New York City, organized in 1846 by the Rev. Dr. Muhlenberg, as one of the earliest choirs in this country, but took the ground that there were older ones in all probability.

We are glad to hear of this Flushing choir, and we trust that our correspondents will notify us if they know of any choir *composed exclusively of boys and men*, dating back of 1840.

The editor of this paper was once told by an American Bishop that the first male choir in this country was formed by the Rev. Dr. Porter of Charleston, S. C. We cannot vouch for the accuracy of the statement. As most of the early choirs passed through a short and precarious existence, they left but a faint mark on the record page of time, and are consequently difficult to trace. We shall be glad to hear from our Charleston correspondents on this subject.

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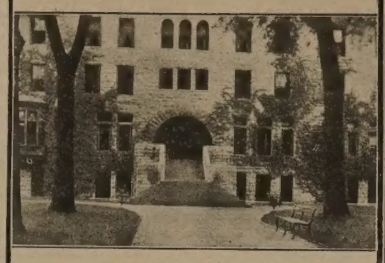

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Church of the Heavenly Rest, Fifth Avenue, New York, has expressed his views regarding the relative superiority of boys' and women's voices, through a communication to the New York *Musical Courier*. He says:

"There is no comparison in the brilliancy of tone between women and boys. After the boys know their work they sing with more vigor and better attack. Boys go at their work simply because it is there, and a boy's voice is clear, bright, and crisp, like a reed, toneless, far better suited for ecclesiastical purposes than a woman's voice. The introduction of the voices of women, who being of riper years, are able to understand and achieve, condenses and blends the boy choir and may be used with good effect.

"At St. Bartholomew's (N. Y.), the choir of thirty women produce a very fine tone. But given an equally fine boy choir there is no comparison. A woman's tone is more dulcet and round. It saves an organist work to introduce a few women's voices; it steadies the tone, they are more reliable, and from her womanhood and knowledge a woman can be depended upon for comprehension. But there is an affected style about a woman's singing—it lacks simplicity; it has light and shade, striking effects, more fitted for the concert stage or the dramatic. The boy's voice has only the pure notes.

"The training of choir boys amounts to a musical education as practiced abroad. A boy should be trained from about the age of eight. They go to the choir boarding schools abroad as soon as they can read, and remain there. The American boy would not stand for that. He would think himself done for if he had to practice every day. But as a rule the finest, most intellectual singers are those who were trained in choir work. There are no institutions here where the same amount of time is given. Consequently, no American choir can equal the fine choirs abroad. It is due not to any difference in capability, but to time and care."

Mr. Marks is right in stating that a male choir, holding the same position of superiority over other male choirs that St. Bartholomew's choir holds over other mixed choirs, would outclass the latter. St. Bartholomew's choir is maintained at enormous cost as compared with the amount expended on the representative male choirs of New York. As long as parishes in this country refuse to provide the facilities which are considered indispensable in England for the formation and maintenance of really high-grade choirs, just so long will American choirs fall short of the excellence attained at King's College, Cambridge, Magdalen College, Oxford, St. Paul's, London, and many other places.

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The Magazines

The *Quarterly Review* for July: 1, "The Meaning of Literary History" by Oliver Elton—surveys the chief recent histories of literature; 2, "Giotto and Early Italian Art"; 3, "Recent Lights on Ancient Egypt"—a summary of recent discoveries and a helpful estimate of the latest Egyptian histories; 4, "European Thought in the Nineteenth Century," by J. R. Mozley—a fascinating review of Merz's history thereof, which covers the whole field of science; 5, "A Great French Scholar"—viz., Gaston Paris; 6, "The Sleeping Sickness," by E. R. Lankester—showing that the disease is conveyed to the negro by the bite of the tsetze fly; 7, "The Laws of the Anglo-Saxons"—a subject which the Germans seem to have appropriated; 8, "The Novels of Sir A. Conan Doyle"—appreciative; 9, "The Tsar," contributed by a Russian official of high rank, and maintaining that the Tsar is himself to blame for the present internal conditions of Russia and for the war with Japan. Much light is thrown on the Bureaucracy; 10, "India Under Lord Curzon"—an appreciative account of his administration which gains interest from his recent reappointment; 11, "The Life and Philosophy of Herbert Spencer," by A. S. Pringle-Pattison, a review of that philosopher's Autobiography; 12, "The Japanese Revolution," an account of the last 50 years of Japanese development; 13, "The Militia and Volunteers." Most of these articles are very valuable.

The *Sewanee Review Quarterly* for July: 1, "The Plantation as a Civilizing Factor," by Ulrich B. Phillips, who regards a revival of plantations run by whites and employing blacks as the true solution of the Negro problem; 2, "What Becomes of our Trade Balances?" (Second Paper) by W. H. Allen, who says that the method employed to stop the outflow of gold merely staves off the problem of paying an increasing debt to foreigners; 3, "Catullus," by R. B. Steele; 4, "Wordsworth," by M. Herndon Moore—highly appreciative; 5, "The Place of Athletics in Education," by Wm. P. Few—advocates intercollegiate sports with safeguards; 6, "The Political Crisis in England," by Edwin Maxey, who describes the recent loss of British prestige and the present political confusion to the want of statesmanship and the policy of drift; 7, "Two Dramas," by G. B. Rose, contrasts recent productions of Gabriele d'Annunzio and Prof. Wm. Vaughan Moody to the decided advantage of the latter (American) writer; 8, "A New Star," by W. N. Guthrie—the new star being Martin Schutze, author of "Crux Aetatis and Other Poems"; 9, "American and German University Ideals," an address at Sewanee by Baron Speck von Sternburg. The usual "Reviews" and "Notes" conclude a number of unusual interest.

The *Edinburgh Review* for July: 1, "France in Africa," contrasts the British individualistic and French organized methods of colonization and the remarkable successes of the French in Sahara; 2, "The Diary of Sir John Moore," somewhat damaging to the reputation of that British officer of a century ago; 3, "Life in the Universe," a review of Wallace's interesting theory that the earth is the only inhabited globe and located in the centre of the universe; 4, "The History of Magic During the Christian Era"; 5, "England in the Mediterranean," reviewing Corbett's work on that subject, 1603 to 1713; 6, "Matthew Arnold and Insularity"; 7, A review of "The Cambridge Modern History" Vol. II., the Reformation—a work written on the coöperative plan by numerous authors; 8, "The Pathway to Reality," a review of Haldane's Gifford Lectures; 9, "Sir John Davis"—Earl of Cork in the seventeenth cen-

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tury; 10, "The Liquor Laws and the Licensing Bill"; 11, "The Return to Protection"—concludes that "to build up a renovated empire on the basis of the taxation of the ordinary food of our [British] home population is not a project which in the long run will recommend itself either to British statesmen or to the British people.

THE NEW-NORSE MOVEMENT IN NORWAY.

Even in the official world, where conservatism rules rampant, New Norse has found its way into the legislative body in the form of documents, reports, and speeches. It has decidedly passed the experimental stage, and is now a language which philologists deem one of thorough unity and coherence, in direct line of descent from Old Norse, characterized by the strength and simplicity of the Norwegian people.

This neologic movement is the paramount intellectual issue at stake in Norway to-day. It is the noblest and purest agitation set on foot, and the longest-lived. It is rooted, not only in the traditions of the people, but in the needs of the "other half" to whom "early association, the vocabulary of childhood, organically connected with its ideas, is more suggestive." The peasant intellect can only be aroused through the medium of his mother tongue, and to develop *his* mind is to strengthen the nation. Instead of circumscribing the intellectual horizon of the peasant youth, as was feared, the interesting fact remains that the young people most ardent in supporting their mother tongue are those to keep best pace with the Dano-Norwegian literature. This reform has reacted most beneficially upon the dialects. Where a generation ago the country people endeavored to mince their words, imitating the higher classes, now their self-esteem has been aroused to a commendable pride in their own dialect and its complement, the New Norse. One feels with Bruun, when he writes: "To every Norseman, this should be a burning question—that his mother tongue, compelled so long to cede its place, now treasures the hope of reinstatement. Our hearts should be kindled for the ultimate victory of a cause in line with the 'Honor thy father and thy mother' of our childhood." We can only account for the indifference, and even antagonism, which prevails in certain quarters toward this movement by the inherent contempt felt on the part of the privileged classes for the peasant and all that doth to him pertain; yet Leo Tolstoy and Millet have shown us what may be learned at his feet.—From "the New-Norse Movement in Norway," by Mabel Leland, in the *American Monthly Review of Reviews.*

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

Do not spoil the chime of this morning's bells by ringing only half a peal! Do not say, "Hold Thou me up," and stop there, or add, "But, all the same, I shall stumble and fall." Finish the peal with God's own music, the bright words of faith that he puts into your mouth: "Hold thou me up and I shall be safe!"—*Frances Ridley Havergal.*

Reverence is the chief joy and power of life—reverence for that which is pure and bright in youth; for what is true and tried in age; for all that is gracious among the living, great among the dead—and marvellous in the powers that cannot die.—*John Ruskin.*

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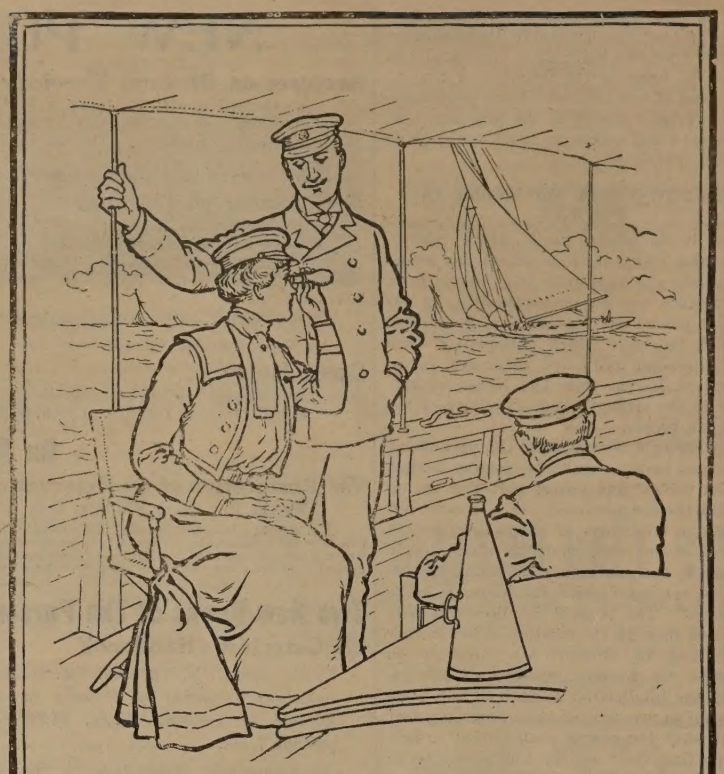

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The Living Church

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AD CLERUM.

"Verum tu, Sacerdos Dei Altissimi, cui ex his placere gestis, mundo an Deo? Si mundo, cur Sacerdos? Si Deo cur, qualis populus, talis et sacerdos? Nam si placere vis mundo, quid tibi prodest sacerdotium? Nec enim potes duobus dominis servire. Volens itaque placere hominibus, Deo non places, si non places, non placas."—*S. Bern., ep.* 42, *ad Hen.*

"Amatores mundi pugnant aliquando pro fide, et aliis profciunt; ipsi vero amore terreno implicati coelestio non requirunt, sed verbo tantum fidem defendunt."—*S. Isid. Hispal., lib.* 2, *Sent.*

"Patriae tuae peregrinus, et exul, istius mundi ut si incola paradisi, et patriae civis antiquae."—*S. Paulin., in ep. ad Sever.*

LOVE and Service—to God and to our fellowman—meet us next Sunday. Service demands Love as its source and stay, Love demands Service as its expression and release. "Love is never idle, it must do great things. If it does not do them, it is not love."

In the Collect we recognize that Love,—and therefore Service,—is a gift, and ask it from God who is Love. "Love is God and the Gift of God." From that Gift comes all "true and laudable service," the genuine service that has God's blessing.

In the Gospel we have the great Summary of the Law—love for God and love for man. These are not two, but one. We are not to love God much and our neighbor a little, but we are to love the "neighbor" with the same love wherewith we love God. We are to love him in God and for His sake, because God loves him, and because His image is in him. In the Good Samaritan we see an outline of our Lord, drawn by His own hand. If we love Him we must want to *do* as He says ("Go and do thou likewise"), that we may *be* like Him.

In the Epistle is suggested the difference between Service which is submission to a *law* without, and Service which is the expression of a *life* within. The "heavenly promises" that we pray "to attain" are "the promise by faith of Jesus Christ," the power of His life within us, enabling to the service of love.

What is the real character of our service? †

NO CLOUD is so dark but a true Christian can discern a rainbow in it.—*Selected.*

SPECIAL NOTICE—The Publishers of "The Living Church" find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to $2.50 per year, and the special rate to the clergy to $2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change were stated editorially in the issue for July 23d, which will be mailed on request to any who may have overlooked it.

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IT IS with much concern that we direct attention to the accompanying statement of the Rev. Dr. Lloyd, General Secretary for Missions. Briefly stated, the missionary authorities asked the Church for $630,000 for the year ending August 31st, and in the eleven months ending July 31st, the amount received was only $342,015—a little more than half. The situation is very serious. At home and abroad, the support of upwards of a thousand mission centers with many additional stations, schools, hospitals, and all the numerous works of charity and religion which pertain to that work, is at stake. The earnest plea from all parts of the field is for expansion of the work to meet new opportunities. The inevitable result of the present condition can only be contraction on so large a scale as to make it necessary to close up a large part of the work already undertaken, with the loss of all that has been invested in buildings and permanent improvements.

It seems incredible that the Church will acquiesce in this condition. It seems unthinkable that Churchmen of wealth and of more moderate means will permit this contraction of the work of the general Board to become necessary. The Church ought to have, far more largely than she receives, large offerings from men of wealth. Church extension and the multitude of accessory charities under the direction of the General Board comprise no cheap work.

Never were there so many evidences of the success of the work, never so many urgent opportunities for its enlargement.

What will Churchmen do about it?

For our part, we will gladly transmit to the Missionary Board any remittances that may be sent to us for the purpose, or these may be forwarded to the Treasurer direct.

We earnestly pray Almighty God that He will put into the hearts of some persons to whom He has given in abundance, the will to come immediately to the rescue of the Church in this pressing necessity.

IMMINENT NEED OF THE MISSIONARY BOARD.

To the Editor of The Living Church:

YOU have received Mr. Thomas' statement, in regard to the Apportionment to August 1st, which we hope you will print.

May I have space enough, in addition, to say to the Church that it appears now that $60,000 of the amount necessary for the current year's expenses will not be received?

The statement shows 3,683 parishes, representing about 520,000 communicants, have offered $338,173; 2,749 parishes, representing about 245,000 communicants, have offered toward their Apportionment, nothing. This probably means we have received all the help the parish clergy are likely to send, apart from what the children and the Woman's Auxiliary have done.

It remains now for those who have large means at their command to determine whether they will make good the balance needed and so save the work from embarrassment. It may be that the clergy will desire to make this known to their congregations on Sunday.

Useless to say that this is a time when all who are jealous for the Church's honor might with reason give themselves to prayer that God may help His own cause.

Very truly yours,

New York, August 19, 1904. ARTHUR SELDEN LLOYD,
General Secretary.

MISSIONARY STATEMENT.

NEW YORK, August 15, 1904.

THE offerings for General Missions from parishes and individuals, under the Apportionment Plan for the eleven months of the fiscal year to August 1st, amounted to $342,015, being an increase of $3,843, over the offerings for the eleven months to the same date last year.

As there was an increase in the eleven months to August 1st last year of $75,443 over the preceding year, that large increase has been held, and nearly $4,000 added thereto. Moreover, in the eleven months to August 1st, 1902, the first year of the Apportionment Plan, there was an increase in the offerings of about $35,000 and that increase has been held as well.

There has, therefore, been a very marked and continuous increase in the offerings since the Apportionment Plan was adopted.

During July, four more apportionments have been completed—Arkansas, Arizona, Honolulu, and The Philippines.

The list of those that have paid their entire Apportionment now stands, therefore: Arkansas, East Carolina, North Carolina, Virginia, Alaska, Arizona, Asheville, Duluth, Honolulu, Montana, The Philippines, Salina, and South Dakota—thirteen in all.

Thirty-two Dioceses and eight Districts have sent larger offerings to August 1st than to the same date last year, and 22 of these have given more in eleven months than in the previous twelve months.

Under the Apportionment Plan this year $630,000 was asked for. In the eleven months, as stated above, $342,015 has been received.

Less than one month remains in which to receive the large amount still required, if all of this year's appropriations are to be met.

Three thousand six hundred and eighty-three parishes and missions, containing some 520,000 communicants, have sent offerings; 2,300 parishes and missions, containing about 245,000 communicants, have not yet sent offerings toward the Apportionment.

We hope that the detailed report for the entire year, which will be prepared and sent throughout the Church as quickly as possible after September 1st, may show a very great advance over the present figures, and include all the offerings that are possible from every parish and mission and every Churchman.

Yours very truly,

GEORGE C. THOMAS,
281 Fourth Ave., New York. *Treasurer.*

MANY English Churchmen are seriously disturbed over the rubrical requirement made by the English Prayer Book to recite the Athanasian Creed on certain high festivals of the Church. They are drawing attention to the fact that though English Churchmen are obliged to recite it at the main services, Roman Catholics use that creed only in the monastic office of Prime. The one point they have seemed to make is that the English Church ought not to demand a more general use of the Athanasian Creed than does any other Catholic communion.

But why do not the dissidents see that they have the cure in their own hands, yet seem not to know it or to apply it? The English rubric requires that on the festivals in question, the Athanasian Creed "shall be sung or said *at Morning Prayer.*" Why do they not have the Holy Eucharist alone as the main service of these festivals—Christmas, Epiphany, Easter, Ascension, Whitsunday, Trinity Sunday, and several saints' days? They can easily recite Morning Prayer at an earlier hour, when only such devout people as are not distressed by the use of the Athanasian Creed will be present, and both the practical and the rubrical difficulty will be solved, to the satisfaction, we should suppose, of all concerned.

If the common use of the Church of England forces that Creed into greater prominence than is given to it by any other Catholic communion, as the dissidents gravely maintain in every issue of every English Church paper that we pick up, why not return to the use of other Catholic communions, according to which the Eucharist is the main service of the Lord's Day and Matins is the preparatory office for the devout? Then will the Athanasian Creed fall into its proper place in the monastic office, and the refined ears of the sensitive people who attend the "main service" will not be troubled by hearing the plain statements of fact therein made.

THE EXTENSION OF THE DIACONATE.

THE Canadian Church has taken the initiative in inviting throughout the Anglican Communion, a discussion of the subject of the Extension of the Diaconate. By resolution of the General Synod of the Church of Canada passed in 1902, a joint committee was appointed to consider this subject and report to the next session of the Synod, three years later. The joint committee, of which the Bishop of Huron is chairman, has set forth an extended report, and has ordered that it be communicated to the several governing bodies of the Churches of the Anglican Communion, including that in the United States. It is also requested that the matter may be carefully considered by Churchmen in these several lands with a view toward ultimate joint action, possibly, on the part of the Churches of the Anglican Communion, in reviving the ancient order of the deacon as a permanency in the Church, rather than what, borrowing an expression from Cutts, is tersely described by the Canadian committee as "apprentice priests for a year."

The Canadian report shows that the subject has been discussed for a long term of years in England and in Canada. Dr. Arnold, presumably of Rugby, is quoted as writing to the late Dean Stanley in 1839, expressing the opinion that the restoration of the Order of Deacons as a practical force in the work of the Church, is to be desired. He contemplated, as do all those who have favorably discussed the matter in late years, an order of Deacons who will continue in secular business, providing for their own support, but who hold themselves ready to assist in the work of the Church, both in Sunday service, and also, where practicable, during the week.

Bishop Barry, Dr. Cutts, the Archdeacon of London, and others are quoted as favoring this plan.

A report on the subject was submitted to the Convocation of York in 1882, which included reference to a report made in 1851 by a committee of the clergy of the Rural Deanery of Leeds, asking for legislation on the subject, which report was signed, among others, by the late Dean Hook. The Upper House of the Convocation of Canterbury resolved, in 1884, that:

"It is expedient to ordain to the office of deacon men possessing other means of living, who are willing to aid the clergy gratuitously, provided that they be tried and examined, according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scriptures, of the Book of Common Prayer, and of Theology in general. Provided, also, that they be, in no case, admitted to the priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to spiritual labor for not less than four years, unless they are graduates before they present themselves for these examinations."

This resolution was also passed by the Convocation of York in 1884, but a bill introduced in the House of Lords in 1887 to make provision for such ordination was opposed by the then Archbishop of Canterbury and was dropped. The Lower House of the Convocation of Canterbury protested, on motion of Canon Bright, in 1888, "against the indiscriminate extension of the Diaconate."

Such is the history of the movement in England to extend the Diaconate.

THE REASONS why such an extension of the Diaconate is to be desired, are stated with much vigor in the report mentioned, and in the addresses of the mover and the seconder of the resolutions on the subject in the Lower House of the Canadian General Synod, being, respectively, Charles Jenkins, Esq., of Petrolia, Ont., and the Rev. Professor Clark of Trinity University, Toronto. These two addresses are published as appendices to the Bishop of Huron's report.

It is evident that to-day the Diaconate is, throughout Western Christendom, Latin and Anglican, but a form. The Preface to the Ordinal, alike in England and in America, declares:

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons."

Such being the case, and the importance of perpetuating this Threefold Ministry being further recognized in the same Preface, it appears strange that Anglicans should not have perceived at the Reformation, that the abolition of the Diaconate as a practical factor in the Church was one of those Romish errors in practice from which, equally with other Romish errors, they might well have receded. It is beyond question that in the early Church, the deacon had a practical part in the work of the Church. In the Eastern Communion he continues to have such a part to-day; but in the West, he gradually dropped out of the working economy of the Church from the period when Christianity became a State religion, under Constantine.

However, the matter seems not to have occurred to the English Reformers, and the Roman violation of the intent of the Order of the Diaconate was perpetuated. To-day, the Order of making Deacons in the Anglican Churches is a curious mixture of the ancient and the mediæval-modern conceptions of that order. The people are to be instructed in the sermon "how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office"; yet practically it may truly be said that the Church gets along without any practical possession or use of that "necessary" order. The collect seems to assume a real and distinctive service on the part of deacons, the epistle gives the scriptural requirements for the order, the examination questions distinctly recite the duties vested in the office as though it was to be a reality, the act of ordination clothes the candidate with "authority to execute the Office of a Deacon in the Church of God." Thus far the primitive conception of the diaconate as a working force in the Church is maintained. But the final collect entirely abandons this distinctive conception, when it prays that the Deacons now ordained "may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church"; and the final rubric requires that:

"Here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood."

RECALLING that the seven deacons set apart by the Apostles, as described in Acts vi., were charged with purely financial duties, it is beyond question that in the exercise of their office as further indicated in the New Testament, their functions were largely extended beyond these. Indeed, there is some reason to suppose that the Order of Deacons had already been established in the Church before these seven were set apart, and that these, instead of being the first deacons, were simply the first Grecian deacons within the Church. However that may be, the other functions of the Diaconate as exercised by St. Stephen, St. Philip, and others, quite as truly as the serving of tables, were recognized and exercised throughout the early Church. The early fathers and the canons of the Church recognized the Order of Deacons, not only as charged with distinctive duties, but also as including so large a number of persons as to show that at an early date it was widely disseminated in the Church. Many quotations might be made to establish this fact. Thus in the Epistle of St. Clement to St. James, Bishop of Jerusalem, the duties of the deacons as set forth, not only imply a working force in the Church, but also remind one closely of those duties as they are set forth in our own examination questions in the Ordinal of to-day:

"Moreover let the deacons of the Church, going about with intelligence, be as eyes to the Bishop, carefully inquiring into the doings of each member of the Church, ascertaining who is about to sin, in order that, being arrested with admonition by the president, he may haply not accomplish sin. Let them check the disorderly, that they may not desist from assembling to hear the discourses, so that they may be able to counteract by the word of truth those anxieties that fall upon the heart from every side, by means of worldly casualties and evil communications; for if they long remain fallow, they become fuel for the fire. And let them learn who are suffering under bodily disease, and let them bring to the notice of the multitude who do not know of them, that they may visit them, and supply their wants according to the judgment of the president. Yea, though they do this without his knowledge, they do nothing amiss. These things, then, and things like to these, let the deacons attend to."

The admonition as to the respect due to the office is based upon many passages in the fathers. According to the *Constitutions of the Holy Apostles*, the deacon is "to be the Bishop's ear, and eye, and mouth, and heart, and soul, that the Bishop may not be distracted with many cares." Their distinctive place in the sanctuary is explicitly set down in the same book. They are "to oversee the people that nobody may whisper, nor slumber, nor laugh, nor nod. For all ought in the church to stand wisely, and soberly, and attentively, having their attention fixed upon the word of the Lord." "As to the deacons after prayer is over, let some of them attend upon the Oblation of the

Eucharist, ministering to the Lord's body with fear. Let others of them watch the multitude to keep them silent." Specific duties of still other deacons in the service are also set forth. They are to be "in number according to the largeness of the Church, that they would minister to the infirm as workmen that are not ashamed." "It is your duty, who are deacons, to visit all those who stand in need of visitation." "The deacon is to minister to the Bishop and to the Presbyters, that is, to do the office of ministering deacon, but not to meddle with the other offices."

Remembering how very early are the *Apostolical Constitutions* from which these quotations are made, one clearly perceives how practical a nature was given in the early Church to the duties of the Order, and also how the dissemination of the Order among a large body of men is clearly contemplated.

All this early conception of the Diaconate, or at least its use, has practically dropped out of Western standards. The deacon is to-day, both in the Anglican and in the Roman communion, a student who is preparing for the priesthood, and who receives the preliminary ordination to the diaconate as a matter of form. The deacon fulfils none of the duties which are said to pertain to the order in the New Testament, in the Apostolical Constitutions, the early Fathers, or the Anglican Ordinal. He becomes either a curate at a city church, where his tenure of office is too brief to enable him to come so closely into touch with the people as to enable him to perform diaconal duties among them; or he is sent single-handed and alone into the mission field to do independent work which the deacon is not qualified nor empowered to do. He is an "apprentice priest," with all the "clericalism" of the second order. He no longer serves as a middle factor between priest and people, bringing the one into touch with the other.

Yet there have been repeated substitutes offered for the Deacon, thus showing that the need for his ministrations is felt. The friars of pre-Reformation days were such substitutes; Wesley's lay evangelists and preachers were others. Methodism, indeed, could have been held within the Church and yet have fulfilled its obvious mission, by admitting the Methodist preachers to the order of Deacons. That has been the solution by the Church in South Africa of the problems resulting from the "Order of Ethiopia." In America our Lay Readers fulfil that office in part, and the working membership of the Brotherhood of St. Andrew is an attempt to fulfil it in another part. Both these modern devices cover a part of the functions of the ancient diaconate; an order that, though indeed a part of the Threefold Ministry, was not intended to involve the "clericalism" or caste distinction which seems inevitably to attach itself to the priesthood. The Deacon was the ancient Reader and Worker, laboring faithfully in the parish, under the priest, to effect the spread of Christ's Kingdom among his fellow men.

By our modern substitutes we have greatly improved upon the earlier condition of the English Church which made no provision at all for other than priestly work in the parish; but our substituted workers lack the dignity and the authority that were intended to adhere to the diaconate; they lack the preliminary preparation which should fit them for their work; they lack the official character which should attend it; and they are unable to give the priest that very great relief from physical exhaustion which would be given if they as deacons, might minister the chalice at the Holy Eucharist. Both to priest and to people, the time and the strain resulting from the communicating of a large number of people at one time, are doubled where the singlehanded priest is obliged to minister both paten and chalice. Our modern substitutes for the Deacon are powerless here.

We strongly sympathize with this Canadian movement to restore the working Diaconate as a permanent order, to be conferred upon such men as are now Lay Readers and workers in the Brotherhood of St. Andrew. They would not assume clerical attire, clerical address, or clerical "manners"; they would not become charges upon the Church's treasuries; they would not interfere with the work of the priesthood. They would not be apprentice priests nor amateur clergymen.

An alternative to the final collect in the Ordination of Deacons, a modification of the final rubric, a canonical provision permitting such ordination on satisfactory examination only in the English Bible, the Book of Common Prayer, and in rudimentary theology, and, most of all, a new conception of the purpose and intent of the Diaconate, are the preliminaries that must be secured before its practical restoration can be looked for.

"WHEN IT WAS DARK."

Something altogether new in the religious novel comes from the pen of Guy Thorne, an Englishman, with the title, *When it was Dark*;* and the result is a book that may well set people to thinking.

The plot involves a millionaire free-thinking Englishman, who determines to end the Christian "superstition" by one tremendous and cunning blow. With that end in view, he hires a distinguished but immoral and unprincipled archæologist to go to Palestine and forge evidence to disprove the resurrection of our Lord. Llwellyn, the archæologist, fulfils his mission, and the world is shortly astounded by the unearthing of a new "tomb" near to Jerusalem, which bears in Greek uncials the inscription: "I, Joseph of Arimathæa, took the Body of Jesus, the Nazarene, from the Tomb where it was first laid and hid it in this place." The greatest authorities in archæology, with Sir Robert Llwellyn, the forger, at the head of them, pronounce the "find" genuine. A mass of internal evidence is cited to corroborate their belief. A London daily paper prints the news, after discussing the expediency of it with the highest authorities in Church and State.

Then follows the narrative of the effect of so momentous a discovery upon the world; and it is there that the power of the book impresses one. The different impressions made upon different classes of men by the apparent proof that our Lord did not rise from the dead, show the degrees of faith, which appear to the author to be held by those classes. The English Archbishop first counsels suppression of the report until a committee can investigate it thoroughly, and the Bishops almost to a man fail to exert any real leadership in any direction. The organ of "not the pious Evangelical party within the Church, but of the ultra-Protestant," which is termed the *Tower*, considers the find in the light of the dismay it will bring upon "Rome and Ritualism." That this find will prove the end of the "idolatrous practice" of "the worship of the corporeal presence of Christ's natural flesh and blood," is to them a great triumph. "The Protestant cause," continues the paper, "has little to fear from facts. We have been, by God's Providence, gradually prepared for a great elucidation of the truth about the Resurrection." "In the present, the gain is ours. We shall hear less of the cultus of the 'Sacred Heart' in future. The blasphemous mimicry of the Mass will perish from amongst us. No man, in England at least, will dare to affirm that the flesh in which the Saviour bore our sins upon the Cross is exposed for adoration on the so-called 'altar.'"

Thus it is that the faith of the Protestant section of the Church was quick to give way. The attitude of the Roman Church was expressed in a bull, issued by the Pope, in which the faithful were forbidden even "to speak of these things among themselves, or to listen to others concerning them." By thus suppressing any opportunity for following the thought of the day, and stifling the intellect, Rome succeeded in keeping her people substantially in the old path. Methodism and some other sects were also successful by means of huge revivals, appealing to all that is excitable in human nature. Churchmen, and High Churchmen in particular, suffered the most, because to them the blow was the greatest. What is called the "Court party," consisting of the high dignitaries, leaned more and more toward what was called "the spiritual body theory," though hesitating to commit themselves. Church dignitaries, in short, divided on party lines, in which only those who held unreservedly to the Catholic Faith, without the suppression of thought that was required in the Roman communion, were able to withstand the first force of the blow.

The worldly were confirmed in worldliness, and the fall from morality on the part of those who had been nominal Christians was immediate. This, however, was not all. There soon came reports from the "nearer East" of disorder in the Balkans and throughout the Turkish empire. There were uprisings between Greek and Armenian Christians in Palestine, and Turkish troops were called out to suppress them. There was an ugly spirit on the part of Mohammedans against Christians. There were atrocities from the Turks, who felt that the time had come to wipe out Christendom, and there were sullen threats of a westward movement on the part of Turks and other Asiatics. War clouds hung over all Europe and America.

Then even in humanitarian circles, which hardly professed orthodox Christianity, there was terror by reason of the wave of

* *When it was Dark.* The Story of a Great Conspiracy. By Guy Thorne. New York: G. P. Putnam's Sons. Price, $1.50.

immorality which swept over England and the Christian world. Offences against common morals and particularly against women, were multiplied enormously. Attempts being made to discover the cause of this wave of violence and assault, elicited the opinion from careful observation, of Christians, Jews, and Freethinkers, that nothing else than the recent discovery in Palestine, followed by the abandonment of belief in Christ, His Virgin Birth, His manifestation to the Magdalen, and His Resurrection and Ascension, was responsible for the condition.

Slavery was reappearing in South Africa. All non-Christian forces were receiving growth and increased vigor; and everywhere direct attacks upon Christians were immediately threatened.

Last of all, threatening the moneyed men and most wealthy circles, the price of consols and other securities steadily fell, as the increased disquiet of all parts of the British Empire and of the world became manifest. The pockets of the millionaire Freethinker who was responsible for the forgery, were touched. His possessions declined greatly in value and his losses were enormous.

Running through all this narrative of loss and trouble, is the simple story of faith on the part of a few. It was left for a humble curate in a High Church parish in London, one of the heroes of the novel, to come first upon the line of evidence which led ultimately to the counter-discovery of the falsity of the first discovery. The result of this counter-discovery, the tracing of which is very entertainingly told, was the downfall of the two conspirators who had been responsible for the troublous state of affairs, one of whom committed suicide in greatest distress, and the other became a hopeless maniac. The world was in an ecstasy of delighted relief when again Christ reigned.

This, in short, is the thread of the story. Running through it is the strand of a love story as well, and the characters are brought together in such wise as to continue an interest purely from the point of view of fiction.

The value, however, is in the thought, which one hardly realizes until in this way it is brought to the surface, how completely our modern civilization is built upon the superstructure of Christianity, with the risen Christ as the corner stone. One may, of course, speculate as to the accuracy of this pen picture and as to the results that would follow the overthrow of that structure. Although they cannot be proven, it is beyond question that as the novel is drawn out, effect follows logically upon cause. As conditions fall from bad to worse, one perceives that the fall is the logical result of what has gone before, and that all is based upon the sinister discovery in Jerusalem.

In the dog-days of middle August, one does not feel ambitious to read heavy literature. Intellectual and spiritual culture may, however, be combined with recreative pleasure by selecting this as one of the novels for summer reading. We venture to say that it will bring to many a new realization of what St. Paul calls The Power of His Resurrection, and of its influence upon the common social, political, and commercial life of to-day.

ANSWERS TO CORRESPONDENTS.

R. E. A. L.—(1-7) The name Catholic as applied to the title of the Church was first used, so far as is now known, by St. Irenæus (A. D. 120-202) long before the Roman empire became Christian, and consequently the name was not "bestowed upon the Church by a Roman emperor." The name does not imply universality of extent, but universality in jurisdiction, as opposed to local jurisdiction such as that vested in hte Jewish nation. It is in that sense that the term is used in the Creed as denoting one of the "notes" or characteristics of the Church; while the fact that it is capitalized in the Creed shows that (unlike the term "holy") the word "Catholic" is also used as a proper name, being therefore not only a characteristic but also the proper name of the Church.

(7) The fact that there have been persecutions in the name of the Catholic Church does not make its name "accursed." The name was not responsible for the persecutions.

(9) "Christian" implies a baptized person, or follower of Jesus Christ; "Catholic" implies orthodoxy in the Faith. See *Century Dictionary* for the distinction between and the proper use of the two terms.

L. N.—Neither the Bishop nor local authorities have the right to lease a consecrated church to any other religious body. Church property is trust property, and the terms of the trust are distinctly stated in the sentence of consecration.

EPITAPH

ON A LAZY PARSON, MUCH ADDICTED TO HIS PIPE.

He rests; but scarcely more than when
Amid the busy haunts of men!
His flock might fret, withhold, decrease;
He smoked, and smoked, the pipe—of peace.

WHY THE UNITED FREE PRESBYTERIANS OF SCOTLAND LOSE THEIR PROPERTY

The Decision of the House of Lords Explained

PROPERTY IS A TRUST TO BE ADMINISTERED ACCORDING TO THE DOCTRINES HELD IN 1843

Armenian Archbishops in England

The Living Church News Bureau,
London, August 9, 1904.

SURELY never before since the great disruption that occurred in the Presbyterian Establishment of Scotland in the year 1843, when the so-called "Free Church of Scotland" was founded, has there been such intense excitement amongst Scottish Presbyterians, or rather, more specifically speaking, amongst those belonging to the non-established sections of the Presbyterian camp in Scotland, as has been caused by the momentous decision given yesterday week by the House of Lords in the appeal (there being also a minor action involving the same issues) of "The General Assembly of the Free Church of Scotland and Others *vs.* Lord Overtoun and Others." And what is so remarkable a thing about the reception of the decision by the various parties concerned is, that the decision appears to have caused quite as much consternation amongst the successful Appellants as amongst the defeated Respondents; for it was generally assumed by both sides in the controversy that the result of the appeal to the Lords would be but an affirmance of the decisions of the Scottish courts. The questions in dispute were twice argued in the House of Lords, in consequence of the decease of one of the Lords who was present in the first instance; the arguments lasting at the first hearing for nine days, and at the second hearing for eight days. The Law Lords present and who gave their individual judgments were the Lord Chancellor (Lord Halsey), Lords Macnaughton, Davey, James of Hereford, Robertson, Lindley, and Alverstone (the last, the Lord Chief Justice, in the room of the late Lord Shand).

This appeal had relation to questions, monetary and theological, raised by the so-called union between the Free Presbyterian body of Scotland (as represented by the large majority of its members) and the United Presbyterian body, which was effected in October, 1900; and whereby they ostensibly constituted themselves one body, under the name of the "United Free Church of Scotland." Amongst the F. P.'s the union was approved by an Act of their General Assembly, being agreed to by a majority of 643 against 27. It appeared that only about 24 of its "ministers" out of 1,100, and mostly resident with their Gaelic speaking adherents in the Highlands and islands, refused to enter the new Presbyterian body. They of this minute minority party were represented by the Appellants, and they claimed that they alone represented the Free Presbyterian body that was formed in 1843, and they, therefore, complained of a breach of trust, involved by the use of the whole funds and property of the Free Presbyterian body for the maintenance and support of another and different body, namely, the "United Free Church of Scotland." The funds claimed in the action amount to more than a million, in addition to about three million worth of heritable properties. The Appellants objected to the union mainly on the ground that it was inconsistent with the standards of belief and the Constitution of their religious society as formed after the "disruption" in 1843. They complained that the majority of the F. P.'s in uniting with the U. P.'s, departed from the principle of a State religious establishment, and either qualified or discarded the Westminster Confession of 1643 as their symbolical book.

The reply of the respondents was, in short, to the effect that these two principles, viz., those of a State religion and loyalty to the Westminster Confession, were not essential principles in the Constitution of the Free Presbyterian body at any time in its existence since 1843, and that its General Assembly had full authority to effect a union with the U. P.'s. The Lord Ordinary and the Court of Session—in all, four Scottish judges—had unanimously held that the title to the whole property of the F. P. body belonged to the majority of the members who had become U. F. P.'s. The House of Lords, by a majority of five Law Lords to two—Lords Macnaughton and Lindley alone dissenting—has now overruled the opinions of the Scottish judges, upholding the contention of the F. P.'s as represented by the Appellants.

The Lord Chancellor, in giving judgment, said that, in the controversy which had arisen between the parties to the appeal,

it was to be borne in mind that a Court of Law had nothing to do with the soundness or unsoundness of a particular doctrine. Assuming there was nothing unlawful in the views held, a Court had simply to ascertain what was the original purpose of the trust—what were in fact the views held, and what the founders thought important. He then referred to the *dictum* of Lord Eldon on the subject, and said the principle propounded by that great jurist had been recognized and acted upon in legal jurisprudence ever since—i.e., for something like a century—and it would seem it might be laid down that no mere question of the majority of persons could affect the main question; "but the original purposes of the Trust must be the guide." The question in dispute was thus reduced to an examination of the evidence as to what was the difference between the litigants, if any, and if the difference did, or did not, accord with the original purpose of the Trust; but in pursuing this inquiry one had to bear in mind that not what they, or any other court, might think of the importance of the difference, "but what the donors of the Trust Fund thought about it, or what they were constrained to infer would be their view of it if it were possible to consult them." Now, upon the two main questions of fact in controversy, the Lord Chancellor could not doubt that there was an overwhelming body of evidence in favor of the Appellants. When he found, he said, that the Free Presbyterian body (when first formed) invited support by the circulation of the words addressed by Dr. Chalmers as Moderator of the General Assembly, what could he say but that he expressed the views of the body that he represented? In that address, the speaker said that, though they quitted the Establishment, "we go out on the Establishment principle; we quit a vitiated Establishment, but would rejoice in returning to a pure one." The Lord Chancellor also referred to other authoritative utterances of the F. P. body, and they, too, were to his mind, conclusive evidence that the views of the founders of the Trust were in favor of the Establishment principle. On the other hand, they found the new U. F. P. body "asserting that Christ's ordinance excluded State aid." Each of them, therefore, treated the question as one of religious belief and strict obligation.

The second question in dispute was the difference between the two bodies, if any, as to the Calvinistic and Arminian tenets relating to the Bible truth of Predestination; and here the Lord Chancellor made quite an extensive excursion into the history of the fierce controversy that raged round the mysterious doctrine in question in the seventeenth century. It had been argued with great ingenuity, he observed, that inasmuch as the doctrine of Predestination, as treated in the Holy Scriptures, is a mystery, and that various opinions had been held in respect to it, it cannot be made a test doctrine. But he was unable to accept that argument, for it ignored the fact that the Westminster Confession purported to explain, and did explain, in language which did not admit of doubt, what was meant; each party meant to exclude and denounce the doctrine of the other. He was, therefore, led to the conclusion that upon the second question, the Appellants were likewise entitled to succeed.

But another question was raised, which in one sense, as affecting the law of Trusts and their administration, was, in his opinion, more important than the abstract importance of either of the other two. The leading counsel for the respondents had boldly argued for the inherent power of "every Christian Church" to change its doctrines, and one of the learned Scottish judges had based his judgment in this case upon this proposition. To this the Lord Chancellor said: "Apart from some mysterious and subtle meaning to be attached to the word 'Church,' and understanding it to mean an associated body of Christian believers, he did not suppose that anybody would dispute the right of any man, or any collection of men, to change their religious beliefs according to their own consciences; but when men subscribed money for a particular object, and left it behind them for the promotion of that object, they had no right to change the object endowed."

But there was still another ground upon which the Lord Chancellor thought the Appellants were entitled to succeed, and that was that the so-called union between the respondents and the U. P.'s was not really a union of religious belief at all. He was bound to say that after the most careful examination of the documents submitted to them, he could not trace the least evidence of either of these two bodies having abandoned their original views. Such an agreement as they had made would not, in his view, constitute a valid religious body. For the reasons he had given he thought the judgment of the Scottish Court of Session ought to be reversed, and he moved their lordships to that effect.

Against this judgment of the House of Lords a loud outcry has been raised in the editorial columns of not a few of the newspapers, as well as in other quarters; but after all, it is difficult to perceive how the Law Lords who upheld the appeal could have consistently decided it otherwise than they did. They had to base their judgment either upon law or expediency, and they quite rightly took their stand upon the safer, and certainly in this instance higher moral ground of the great doctrine of the law of Trusts which was first distinctly laid down by Lord Eldon.

The interest and importance of the judgment to us here on the English side of the Border would seem to lie mainly in the consideration that its legal doctrine is, in the abstract, undoubtedly fatal to the existence of more than one Protestant Dissenting sect.

The Armenian Archbishops of India, Persia, and America have arrived in London charged with a mission from the Catholicos of Etchmiadzin, Supreme Patriarch of the Armenian Church, to the King.

J. G. Hall.

UNREST ACROSS THE JORDAN.

MISSIONARIES ATTACKED BY BEDOUIN.

[From our Jerusalem Correspondent.]

ON JUNE 30th some of the members of the Palestine Church Missionary Society Native Church Council left es-Salt (Peræa), to attend the Conference in Jerusalem. Among their number was the native priest of that town the Rev. Nicola Abu Hattum. On approaching the ford of the Jordan, they were unexpectedly attacked by a group of twenty Bedouin, who rushed out from the woods, threatening to blow them to pieces unless all their belongings were given up. One of this muffled tribe of Adwan approached the Arab priest with his club, smiting him on the head, so that he fainted. The other Bedouin inflicted the remaining members of the party with their share of beating. Then the robbers advised all of them to take off their clothes. Impatient at the slowness with which the travellers began undressing themselves, the Bedouin began tearing their garments with daggers, fearing lest another caravan should arrive on the spot, and so their misdeeds would be frustrated. Alas! no answer was given to their shouts of alarm. The Bedouin, after stealing all that they could seize, left the whole party naked, save a shirt, and that spotted with blood. Not content with what they had taken, they fired three shots at them, and hit one of the muleteers under the arm. Fortunately one of the frisky mules escaped, with a saddle-bag and a *robe de chambre* (native *combaz*), and was with difficulty caught, after the party had walked naked for about two hours. The Bedouin managed to secure forty francs in coin besides the clothing, provisions, etc.

In the course of time this occurrence was duly reported at es-Salt. The Kaimakâm and local Turkish Government acted promptly. They sent for the Sheik of the tribe (Clan Jahran) to which the robbers belonged, who, with Turkish soldiers, went to the tents of the culprits, and, to their astonishment, found one of the clan wearing a clerical cassock! Of course, it belonged to the native pastor. Several of the suspected men were brought before the Kaimakâm (governor) and cast into prison. The whole of the stolen money was recovered through the Sheik, who begged the pastor and his friends not to press the case any further.

It is a most unusual circumstance for stolen money in Turkey to be returned, and therefore the zeal of the Kaimakâm is commendable.

If you want to know what it is that makes the living centre of Christianity, go and ask a missionary what it is that he finds it best to tell people that gather round him. Is it not the one story—the universality of sin and the redeeming Christ? Wherefore we say with confidence, and I wish it were deeper in the hearts of all of us, that Christianity—not all the minutiæ of reticulations of the net in which we carry it, but the treasure which we carry in the net—that our Christianity is the only religion on the face of the earth that has got stamped upon it universality. Mohammedanism bears the stamp of Mohammed, and dissolves before Western civilization. It is needless to ask whether Buddhism or Brahmanism can live beyond certain degrees of latitude and longitude, or outside certain stages of human thought and progress.—*Great Thoughts.*

A contented mind is a continual feast.—*Old Proverb.*

NEW YORK AND THE MISSIONARY APPORTIONMENT

The Diocese Has Paid About Two-thirds of the Amount Required

LOCAL ASSEMBLY B. S. A.

FROM a statement just issued by Mr. George C. Thomas, Treasurer of the Domestic and Foreign Missionary Society, it appears that although the contributions of the churches of the Diocese of New York on their apportionment from September 1st last year to August 1st are about $6,000 higher than for the corresponding period of the last fiscal year, they are nevertheless $46,400 short of the apportionment of $128,800. In other words, in the first eleven months of the fiscal year the churches have paid but a little less than two-thirds of the apportionment. This is a better showing than is made by the whole Church, which, according to the Treasurer, has paid thus far but little more than one-half its apportionment. A closer study of the figures for New York shows that the city churches have done better than those in the rural districts, for of $91,378 apportioned to the churches in the city, $73,456 has been paid, a little more than four-fifths. This result has been gained, however, not because all the churches have done equally well, but because some parishes have paid to the Board more than was asked of them. Among these are Calvary, Grace, Incarnation, St. George's, and St. Thomas', and also St. Agnes' and St. Augustine's chapels of Trinity parish. City churches that have paid their entire apportionments, sometimes with a few dollars over, beside those already named, are: Ascension, Beloved Disciple, Christ, Christ (New Brighton), Epiphany, Heavenly Rest, Holy Apostles, St. Clement's, Ste. Esprit, St. John's Chapel, St. John the Evangelist, St. Matthew's, and Transfiguration. Almost all the city churches have paid something on the apportionment, many not named above having come to within a few dollars of the amount asked of them; but there are some others, not necessarily weak churches, that do not appear by Mr. Thomas' statement to have paid anything. There is no doubt that many more parishes will have met their apportionment by September 1st, and New York is sure to make an excellent showing at the end of the fiscal year.

Following a custom established some years ago, the Midsummer meeting of the New York Local Assembly of the Brotherhood of St. Andrew was held in St. Bartholomew's parish house one evening last week. There were present nearly a hundred. President Kiernan had the chair and spoke briefly. Mr. G. A. Warburton, secretary of the Young Men's Christian Association Branch, which the late Cornelius Vanderbilt built for railroad men at Madison Avenue and Forty-fourth Street, was the speaker of the evening, on "The Need of Religion in Men's Lives." Rain spoiled the social gathering planned to follow the Local Assembly meeting on St. Bartholomew's roof garden.

AFTERMATH OF THE VACATION CONFERENCE AT RICHFIELD SPRINGS.

NO ONE meeting of the recent Vacation Conference at Richfield Springs was more popular than the sundown one, and none illustrated better the deep interest felt in missions, and the real breadth which the Church exhibits in practice, no matter how much talk about parties may be indulged in at times.

Quite without design there was one sundown meeting that was not only "broad," but it so illustrated the world-wide character of the Church that it deserves a place in Conference history. About one hundred persons gathered under the tall trees. Oddly, the hymn "America" was selected to open. When the final line, "God save the State! Amen," had been uttered, the Rev. J. T. Kerrin of St. Luke's, Jamestown, N. Y., asked the people to remain standing. His extempore prayer contained petitions for the State, for the Church, for the Conference, for missionaries wherever they might be, and for peoples throughout the world who as yet know not the Christ.

SUNDAY AFTERNOON PARK MEETING (AUGUST 7), VACATION CONFERENCE, RICHFIELD SPRINGS, N. Y.

Mr. Kerrin is a broad Evangelical, English born and educated under the Church Missionary Society. His prayer concluded, a second hymn was sung, and Miss Clara Hill of Madras spoke. Of commanding presence, and dressed wholly in white, the picture she presented against the background of dark green willows was most beautiful. Bible in hand, she referred constantly to the feeding of the five thousand, as she told of conditions in India, of the work of the Church Missionary Society of England, and appealed for some of the bread which the Church in America has in such abundance, but which it gives to starving India, China, Africa, Brazil, so sparingly. Representing the Mother Church, she drew her arguments from the Bible and spoke to that Church's eldest daughter, about all the world that knows not Christ. When she had finished, Father Huntington, the head of a monastic order, recited the Archbishop of Armagh's "We eat our bread alone," and then prayed extempore for world-wide missions, for harmony and unity at home, and for larger supplies of men and money for the advancement of Christ's rule, concluding with the blessing.

Hardly less notable was another sundown meeting, when the Rev. Mr. Hutchinson of Chelsea, Mass., presided. Mr. Buchanan of New York, a layman, made the prayer, and Deaconess Drant of Honolulu told a story of deaconess work that no one present will ever forget, so full was it of spirituality, and of the power of the Gospel to change the heart. On

other nights the Rev. Mr. Coles spoke on conditions in China, and the Rev. Mr. Hulse on those in Cuba. A very large number of extempore prayers were heard during the Conference, never, of course, in church or during the Church's service, but at the outdoor meetings, and they showed most strikingly how the Churchman, trained in the language of the Church's liturgy, can, without using so much as a single phrase of that liturgy, pray extempore as persons educated outside of the Church cannot, or at least do not. The prayer of Bishop Van Buren, at the sundown meeting on Sunday, the final night of the Conference, might be given a place in the Prayer Book with little or no revision, so admirable was it in form and breadth.

Keen regret was expressed that the address of Bishop Greer at the meeting in the park on the final Sunday afternoon, when three thousand people were present to hear him, was not taken down. It was on "The Field is the World," and so classical and so comprehensive was it that it deserves a place in missionary literature. But no shorthand reporter was present, and it is lost, save in its tremendous effect upon those who heard it. After the choir had been photographed during the recessional down the long sweep of greensward, the two Bishops stopped by

CHURCHYARD, CHRIST CHURCH, COOPERSTOWN, N. Y.
[Grave of J. Fenimore Cooper in foreground, rectory in background.]

request—they both protested—and were caught by the camera, for the benefit of those who were not at Richfield.

Inquiries were so many to know if a Conference will be planned next year, and if it will be held in the Leather Stocking country, that at the closing services the Rev. Dr. Darlington at one, and Mr. Camp at the other, stated that another Conference will be arranged for next August, and that as substantial offers of an auditorium have been made by Richfield Springs, it will probably be held there. Bishop Greer tendered his co-operation, and before leaving Richfield, engaged rooms for a fortnight next year.

The offerings amounted to nearly $1,200, a sum far in excess of expenses, and that without drawing upon the Society's guarantee fund. In addition, the Society secured a number of annual memberships, and many rectors present tendered co-operation that they had not given the Society heretofore. Both of the members of the Conference Committee of the Society, speaking at the two closing meetings as just mentioned, emphasized the fact that the Conference seeks to deepen the spiritual life and promote missionary interest, not for its own work merely, but for the whole Church. At the Conference just closed the Board of Missions, the Woman's Auxiliary, the Sunday School Auxiliary, the Brotherhood, the Laymen's Missionary Leagues, the Daughters of the King, the Church Periodical Club, the Church Students' Missionary Association,

GROUP AT RECEPTION GIVEN BY HOTEL EARLINGTON, VACATION CONFERENCE, RICHFIELD SPRINGS, N. Y.

the Sunday School Commissions and Institutes, the Church Temperance Society, the C. A. I. L., the Clergy Relief, etc., were given opportunity to present their work, and to some were given offerings.

THE INHABITANTS OF THE SEA.

Dr. William Seton contributes much interesting data concerning the fishes of the sea to the May *Catholic World:*

"I was asked, not so many years ago, how deep-sea fishes could see, for direct sunlight penetrates only a short distance below the surface. Well, the question was answered by the scientific expedition sent out by the British Government in 1872, and known as the Challenger Expedition. The greatest depth at which fishes were caught was a little over three miles; and, curious to relate, in some of these fishes of the abyssal regions the eyes were absent, while others had very prominent eyes. The ones with very prominent eyes produced their own light; and let us observe that phosphorescence is generated by a chemico-physiological process in the living animal, just as carbonic acid is a product of respiration. The luminous organs of these lantern fishes, as they may be called, emit distinct flashes, and it is believed that these fishes may see around them about as clearly as fishes living near the surface when there is moonlight. It is also highly probable that the phosphoric light is subject to the will of the fish, and that it ceases when the fish sleeps; for unless it were under the animal's control the fish might too easily fall a prey to an enemy, and when it is pursued by an enemy it no doubt puts out its lantern, so to speak, and escapes in the darkness. Another remarkable thing in these abyssal fishes is the distensibility of their stomachs. In the introduction to Vol. XXII., p. 20, of the Challenger Expedition, we read that a fish brought up from a depth of several miles 'becomes so distended with gas expanding upon the removal of the vast pressure below, that it rises to the surface, not indeed entirely dead but wholly powerless and in a sort of rigid cataleptic spasm; the stomach is usually inverted and protruded into the mouth; and the eyes in general are forced so completely from their sockets, sticking out often like two horns, etc., etc., etc.'' And how great the pressure is under which these deep-sea forms exist may be realized when we reflect that the pressure of the atmosphere at the surface is 15 pounds per square inch, while below the surface the pressure is increased to a ton weight for every 6,000 feet of depth. It is sometimes asked if there may not exist in the ocean to-day a descendant of some of the wonderful animals that lived in the seas of a former geological period."

THE MARYLAND "ACT OF RELIGION" AND SIR THOMAS MORE.

AN ADDRESS DELIVERED BEFORE THE CHURCHMEN'S CLUB OF THE DIOCESE OF MARYLAND.

By Samuel C. Chew, M.D.,
President of the Club.

Thursday, April 28, 1904.

ON SUCH an occasion as this, when Churchmen of Maryland have met together, it seems appropriate to call their attention to a subject relating to their State, which, I think, is of historical interest; which is connected with religion; and which in one of its aspects has only lately been brought to light.

You are all, no doubt, more or less familiar with the famous "Law of Maryland concerning Religion," which was promulgated by Cecilius Lord Baltimore, in the year 1649. It is well known, as stated by our fellow member in this Club, Mr. Clayton Hall, in his admirable book on the Maryland Palatinate, that the Rev. Father Henry More, a Provincial of the Jesuit Society, was the friend and adviser of Lord Baltimore, and as he was such in other matters, we may be sure that he was especially an adviser in so important a matter as the Edict of Toleration, and was a collaborator with Lord Baltimore in adopting the principle of religious liberty and in preparing the law relating to it. The motives which led to the establishment of this law have been questioned by some writers; but into that subject I do not intend to go. I would only say that the State of Maryland has given expression to its judgment and feeling upon the subject in the inscription upon the monument erected by the authority of the State to the memory of Leonard Calvert, the brother of Cecilius Lord Baltimore, and the first Proprietary Governor of the Palatinate. In this inscription, Maryland is spoken of as a place "where the persecuted and oppressed of every land and of every clime might repose in peace and security, adore their common God, and enjoy the priceless blessings of civil and religious liberty."

In securing these blessings, we may then well believe that Father Henry More, who was familiar with the principles of religious liberty, was an active co-worker.

But, there was one hundred years earlier, another More whose name as an upholder of righteousness and as the author of the Utopia will be forever associated with religious liberty as long as English history shall be studied and English literature shall endure; for although written in Latin, the strong nationality of its author gives the Utopia a place in English literature. I refer to Sir Thomas More, the great and good Chancellor of Henry VIII., whose place is high in the long line of English worthies. Among my cherished possessions is an engraving of Sir Thomas More from a portrait by Van der Werff, showing a most gracious mingling of intelligence and benevolence; and pendant by a chain from the neck is represented the golden rose, which for ages it has been the custom of the popes to bless on the Fourth Sunday in Lent and then to send to someone distinguished by merit of some kind. It is intended to be specially emblematic of Christ and of the Christian graces; and that, no doubt, is the reason why it was bestowed upon Sir Thomas More.

Beneath the face in the picture is a quotation in the old French of the sixteenth century, which may be rendered thus:

"I would not yield a wrong obedience to a ruthless King;
For this he imposed on me his vengeance dire;
We both have suffered—I from his cruelty,
And he from the everlasting hatred of all posterity."

Terrible words—which may remind us of the judgment of the French historian, Lamartine, on another judicial crime: "The murderer has but his hour; the victim has all eternity."

We are told that when, after the execution of More, the Emperor Charles V., met the English Ambassador to his court, Sir Thomas Elliott, he said to him: "I have learned that your master has slain his good servant, Sir Thomas More." "No, Sire," replied the ambassador, "it is not true; it cannot be." "Aye, but it is true," said the Emperor; "he has put to death his faithful friend. Had we been master of such a servant, we would rather have lost the best city in our dominions than such a counsellor."

The philosophical historian, Sir James Macintosh, in commenting upon this event, after remarking to the effect that human nature has its limitations, whether for good or for evil, and, as no man in this state of being can be perfectly good, so no one can be perfectly wicked, says that "in this direful deed, Henry perhaps approached as nearly to the ideal standard of perfect wickedness as the infirmities of human nature will allow."

Let me say a word or two about the substance of the Christian Faith as held by Sir Thomas Moore, and then I will show you what has prompted these remarks. It may be strongly maintained, I think, that, if Sir Thomas More were with us now, and there were put before him on the one hand the systematic theology of the Anglo-Catholic Church, and on the other hand the dogmas of the Roman Catholic Church now required to be held as of faith by all her members, he would feel himself in most important respects more at home in the Church of England than he would in the Church of Rome. For, consider these respects wherein the Anglican differs from the Roman Church.

First. The teaching on the subject of Transubstantiation, with the definitions of that term as now binding on all members of the Roman communion was not insisted upon as of faith in the time of Sir Thomas More. For although the term was used at the Lateran Council, held in 1215—a great year in English History, for it was the year of Magna Charta—its meaning was then left undefined, and it did not become the official doctrine of the Church of Rome, with the definitions which now surround it, until the Council of Trent.

Now the edicts of that council could not possibly have been binding upon Sir Thomas More, for he suffered death in 1535 and had been in his martyr's grave ten years when that council held its first session in 1545.

Secondly. The teaching of the Roman Church as to the Immaculate Conception of the Blessed Virgin Mary was not promulgated until the year 1848, 318 years after the death of More.

Thirdly. The teaching of the Papal Infallibility was not proclaimed until 1870, when he had been dead for 335 years.

So I repeat that the doctrines which More knew and the faith which he professed, were in some most important respects nearer to those of the Anglican Church than to those of the Roman Church of the present day.

But you may ask, what has this to do with the Maryland Act of Toleration, and what is the connecting link? It is a most interesting link and a close one.

Mr. Hall in his delightful book to which I have referred, speaks of Father Henry More, the adviser of Lord Baltimore, as the great-grandson of Sir Thomas More the martyr. The question arose as we were talking on the subject one day, What is the authority for this statement? Is it certainly true? Can this line of descent be clearly established? If so, how interesting, how startling even, that the glorious theme which occupied the thought of the great-grandfather, but was there only as a dim and distant vision in the land of *Nowhere*—Utopia—should take form and become invested with reality through the labors of his descendant in the third generation.

No mention of this descendant is made in the Life of More by Bishop Burnet, which is prefixed to his translation of the Utopia, nor in the excellent article on More in the *Encyclopaedia Brittanica,* nor in the elaborate life by Sir Leslie Stephen in the *Dictionary of National Biography.* Mr. Hall said he would inquire whether information on the subject could be obtained from the Rev. Father Quirk of the Society of Jesuits, the President of Loyola College in this city, and on writing to this gentleman, just one year ago, he received from him a letter confirming the statement that Father More, Provincial of the Society of Jesus, was indeed the great-grandson of Sir Thomas More, the Chancellor. Being desirous of seeing for myself the evidence of this most interesting fact, on the 8th of last June (1903) I called to see President Quirk and was assured by him of the great interest in the subject which he took, and of the pleasure he had in aiding any research concerning it. He then showed me the volume of the Records of the English Comprovincials of the Society of Jesus for the seventeenth century, containing the genealogical table of the descent of the family of More from the father of Sir Thomas, through Sir Thomas, the son of Sir Thomas, his grandson, to his great-grandson, Father Henry More, the friend and counsellor of Cecilius Lord Baltimore. And so, I think, *res est adjudicata.* This descendant was no doubt familiar with the writings of his wise and learned ancestor, and having often pondered in his heart the great lesson of toleration inculcated in them, it may well be believed that he would welcome the opportunity of realizing that lesson and giving it a local application and fulfilment here.

Now I ask you, Churchmen of Maryland, whether Mary-

landers by birth and descent, or Marylanders by adoption, is it not inspiring, does it not touch the heart and kindle the imagination to know that the faint, dim vision of a fair land where Mercy and Truth should meet together, where Righteousness and Peace should kiss each other, should have had its fruition and become an actual, living reality here among our forefathers, or the forefathers of some of us; to know that the halo of glory gleaming from the martyred brow of Sir Thomas More should in a direct line of descent, as it were, irradiate and illuminate the pages of the history of our own Maryland? I commend this subject to your thoughts, to your imaginations, and to your memories.

THE SCALP AND THE CRUCIFIX.

By Roland Ringwalt.

MORE than half a century ago, while young Francis Parkman was on his western rambles, he entered a room on the wall of which hung two objects, a scalp and a crucifix. It is a strange fact, that in a plainly furnished room, far out on the prairie, the great historian should have seen the germs of his life-work.

Parkman has a place he cannot lose. There have been antiquarians who have studied Indian customs, travellers who have journeyed over the Northern borders, and historians who have gathered fragments of the old French era. Nevertheless, Parkman is the man who lived with Indians and travelled with Daniel Boone's grandchildren, who might have conducted a Wild West Show had he not preferred to write English equal to the best pages in Fiske or Thackeray. Parkman knew the strangely contrasting types of Frenchmen, the French trapper who is half a savage; the French warrior who is half a Crusading knight; the French missionary who has forgotten this world; and the French pleasure-lover who has forgotten the next. In Francis Parkman we have a Greek rather than a modern historian; a man who bore the hardships of the frontier and risked the tomahawk of the savage that he might know what the life of the red man was. Few of all the martyrs who suffered at the hands of the Indians knew better than Parkman the awful realities of physical suffering. Out of the abundance of a varied life he wrote, and whether he told of the lasso or searched a library, he knew what he was doing.

Often, in his years of painful study and interrupted toil, he must have thought of the scalp and the crucifix that hung on the wall. The red man had his oratory and his legends, but nobody can give to his folk-lore the charm that lingers around classic or mediæval tales. Occasionally someone is curious enough to investigate the tribal system, the rules governing descent, the religious conceptions of the Indians; but the reader, even the intelligent reader, passes lightly over the laborious papers that sleep on the top shelves of libraries. It is the Indian warrior that lives in our minds. We know that in the days of the Revolution the men of New England and Pennsylvania knew what Indian massacres were; that during our second war with England Ohio was doubtful ground; that in Lincoln's young manhood Illinois was the fighting line; that in Grant's time the red men made their last great struggle against white civilization. It is the merciless savage, not the dreamer or the poet that has stamped himself on our history, and the hideous symbol which every man understands is the scalp.

The secular and political side of the old French regime is less known than the secular life of Greece and Rome. As the schoolboy or even the school teacher thinks of the Frenchmen before Lafayette the figure that lives is the figure of the missionary. In regions so wild that the colonist shunned them, among savages so fierce that even the fur trader was half frightened, there were Jesuit missionaries. Tempest, loneliness, cold, and hunger had no terrors for the French priest. He might be torn to pieces by a bear or roasted alive at the stake, but he went on, not knowing whither he went. In the dense forests, on the lake shore, along the rivers, and on the mountain tops, the Jesuit bore his message. Out of the past echoes the Latin ritual as well as the war cry of the savage. Altars erected in dreary wilds, Glorias chanted on the war path, infants baptized by missionaries who had been condemned to death are part of the old French history. The commercial side of French civilization is forgotten, the plans of French statesmen are summed up in saying that England overthrew them—the memorable symbol is the crucifix.

Of the making of many books on American history there is no end. The subject divides into a hundred subjects, and no one can say which is the most interesting or most important. Our military history, our political controversies, our successive annexations, our maritime interests, our great waves of settlement, our countless inventions, our colleges and newspapers, our philosophy and literature have called forth many a book and pamphlet. Every hour American civilization grows more complex. But in the old days of which Parkman wrote there were two great symbols which no man could forget. Trade, society, government, industry, education, were minor affairs ——everything centered around the scalp or the crucifix.

It is always of interest to know what impressions were stamped on young and powerful minds. The rustic comedies which delighted the boy Cervantes; the tragedies which influenced the young mind of Robert South; the fallen tower on which Scott's childish eyes gazed; the talks with Hannah More which taught little Tom Macaulay that Dr. Johnson was a real man, are to be kept in mind. But can literary history furnish anything more dramatic than Parkman, fresh from college, entering a frontiersman's room and looking on the scalp and the crucifix?

ANSWERED PRAYERS.

Perhaps we do not think enough of what an effective service Prayer is, especially Intercessory Prayer. We do not believe, as we should, how it might help those we so fain would serve, penetrating the hearts we cannot open, shielding those we cannot guard, teaching where we cannot speak, comforting where our words have no power to soothe. . . . . No ministry is so like that of an angel as this—silent, invisible, known but to God. Through us descends the blessing; and to Him above ascends the thanksgiving. Surely, not an employment brings us so near to God as Intercessory Prayer. There is a depth of wisdom in the words, "If only we spoke more to God for man, than even to man for God!"

The following touching story, related by a late Chaplain at St. Petersburg to a friend staying a few weeks in Russia in the summer of 1897, exemplifies this:

The little daughter of a Russian nobleman, residing at Moscow, was very seriously ill. The doctors gave no hopes of recovery. Her father, in his deep distress, sent a letter to "Father John," asking for his prayers that the child's life might be spared—prayer was heard, the child recovered, and the nobleman in the joy of his heart thought he would go in person to bear the glad news to the good man whose prayers had proved effectual, and to render his thanksgivings to God.

The journey is long from Moscow to St. Petersburg, and the trains are slower than ours. At a station where travellers are allowed a few minutes' rest, our friend observed a man walking up and down the platform, evidently in great trouble. His heart, so lately softened by his own sorrow, was greatly stirred at the sight of such unusual distress. He went up to the man, and begged to know something of his trouble. The tale was a sad one. It seems he was a railway official, and was on his way to answer a summons to appear at court on a charge of defrauding the company of a large sum of money. The money had been stolen from his office, but he had no evidence as to who had robbed him—he knew not what to do—he felt quite sure he should be deprived of his post—the sum (about £30 of our money) was too great for him to replace, and, poor fellow, he had a wife and children dependent upon him.

His story ended, the travellers pursued their journey in separate carriages, but at the next stopping place the nobleman looked out again for the poor railway official, and going up to him, said: "I feel it is in my power to help you, will you accept this gift from a stranger?" at the same moment placing in his hands a sum of money. Glancing hastily at it, and seeing it was the full amount needed, he suddenly exclaimed: "It's Father John, it's all Father John!" Much surprised by so strange a response, the nobleman asked what he meant. The man then explained that when he first became aware of his loss, and felt it meant his ruin, he wrote to Father John and told him all, begging for his prayers, and he at once saw the answer to them as he held the money in his hands.

Again the travellers separated, each journeying on to his own destination. On reaching St. Petersburg, the nobleman found his way to the house of Father John. When conversing with him he enquired if he recollected anyone writing to him in distress at the loss of money. He could not recall the fact at first, but as he listened to the details of the case, he said he did remember it. "The post," he said, "that brought me your letter brought me his also, and now I distinctly remember taking the two letters and laying them before God together, and truly we see how He has sent the help each needed."—*The Watchword.*

We should train ourselves to see the good things, the bright things of life. There are few habits more common, even among Christians, than this of seeing and remembering unpleasant things, and there is no habit which is more inimical to cheerfulness.—*Sel.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Church of the Apostolic Days.*"—Part II.

By the Rev. ELMER E. LOFSTROM

ST. PAUL IN ROME.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Catechism: XII., Lord's Prayer. Text: St. Matt. vi. 33, "Seek ye first," etc. Scripture: Acts xxviii. 16-31.

WE HAVE now come to the great climax of this period in the life of St. Paul. Just as for several years before his arrival at Jerusalem, he had been preparing for it and making the great collection for the poor disciples there, so even before that plan had been carried to completion, his eyes had turned toward Rome, and that great city, the capital of the world, became the goal of his striving (Acts xix. 21; Rom. i. 9, 10; Acts xxiii. 11). He came at last to Rome, but it was as a prisoner.

The journey from Malta on the "Castor and Pollux" is without noteworthy incident except for the seven days' stop at Puteoli. This was made, St. Luke tells us, at the invitation of the "brethren," and it suggests the respect with which St. Paul was regarded by the centurion Julius, that the latter should consent to the delay. The land journey from Puteoli can still be followed, as the old Roman roads were built for all time. The famous Appian Way was struck at Sinnessa, 33 miles from Puteoli. The "Market of Appius" (R. V.), or Appia forum was 75 miles on the way to Rome, and "The Three Taverns," 13 miles beyond that, and 30 miles from Rome. Evidently two delegations of disciples met St. Paul, one at each of those places. The words "thanked God and took courage," imply that St. Paul was downcast and discouraged at his coming to Rome as a prisoner instead of as a free apostle as he had planned. He realized later that "the word of the Lord is not bound," even if the messenger is. And now it is with a lighter heart, because those unnamed disciples had walked 30 and 43 miles to meet him, that St. Paul and St. Luke and Aristarchus came, with Julius and his soldiers, through the "Porta Capena," an arched gateway which "was perpetually dripping with the water of the aqueduct that went over it."

When Julius surrendered St. Paul to "the captain of the guard," there began a period of two years' imprisonment. It was with great leniency that St. Paul was treated during this time. He was chained by the wrist with a light chain to a soldier, all the time, but he was permitted to live in his own hired house and to receive all that came in unto him (verses 16, 20, 30).

But in spite of the fact that he was a prisoner, *this was a busy two years.* Before he had been there three days, he sent for the leaders of the Jews, and assured them that he had no charge to make to the dreaded Nero against his people; and when by appointment the Jews in great number came to him, he preached, all day long, the Kingdom and the Lord Jesus Christ, the Hope of Israel, speaking to them first, as was his custom. It is, so far as we know, the last time he did so; and his final bold declaration that since they would not hear and see, the salvation of God will be sent unto the Gentiles, *and they will hear,* was prophetic of the future triumphs of the Gospel among the Gentiles.

After the Jews, began that constant stream of hearers who came to his house and to whom also he preached "the Kingdom of God," and taught "those things which concern the Lord Jesus Christ." Without a doubt there were many who came, and those gatherings became a regular feature of his work. It must have been easy to gain access to him, or Onesimus, the runaway slave of Philemon, would hardly have forced his way into that remarkable audience chamber as he did. There was always a soldier with him, changing several times a day, and they, we know, did not hear the story of the Cross in vain. In one of his letters, written during this period, the apostle says: "The things which happened unto me have fallen out rather unto the progress of the Gospel; so that my bonds become manifest in Christ throughout the whole praetorian guard, and to all the rest" (Phil. i. 12, 13). And the same letter closes with greetings sent from the Christian disciples "of Cæsar's household." It is quite possible that it was by some of these soldiers that the Gospel was first brought to Great Britain.

We owe much to that "hired house" in Rome in another way, for it was there that four of St. Paul's great letters were written: those to Colosse, to Philippi, to Ephesus, and the beautiful little personal letter to Philemon.

After the facts covered by the passage have been brought out, we may turn to some obvious lessons which may be drawn therefrom.

There is, first, *the warning to us from the attitude of the Jews.* After hearing St. Paul argue from their own scriptures that Jesus was that very Hope of the Nation for which they were looking, and hearing him "persuade," as we know from Rom. ix.-xi. he could do with great and touching power, they still, many of them, stubbornly refused to believe his message. Did that change the truth of it? He quotes the prophet Isaiah to show that even this attitude had been foreseen. And he rightly shows that it is a hardness and a deafness and a blindness on their part which made them fail to recognize their longed-for King. There are many kinds of voices in the world which speak to us of the Heavenly Father and His love. If we do not hear them it is because we are deaf; not because they do not speak.

A second lesson may be drawn, on the other hand, from *the attitude of the Gentiles and some of the Jews.* St. Paul was a prisoner, confined to a certain house, but to him there came many of all classes to hear and believe the same message which he had delivered to the Jews. This argues work on the part of someone else than St. Paul. Evidently the Christian disciples at Rome did such work as members of the Brotherhood of St. Andrew are pledged to do in bringing others within the hearing of the Gospel as preached by this great Apostle. Unless they had been brought, many a Roman would have remained in ignorance of the great message of Glad Tidings that was being declared in that hired house, and some even of our friends seem not to know that the same message is still being declared.

Notice also how St. Luke summarizes the subject of St. Paul's teaching. He twice declares that he "expounded and testified *the Kingdom of God,*" and taught "those things which concern the Lord Jesus Christ" (verses 23 and 31). Once again the opportunity is given to show that the plan, purpose, and outcome of Jesus' work was not an indefinite, intangible, and invisible something, but a Kingdom among men, with definite bounds, the baptized, and with accredited organization, Apostles or Bishops, priests, and deacons at least. St. Paul without a doubt preached a Kingdom or Church toward which the hearers had a plain duty, and he also taught them "the things which concern the Lord Jesus Christ," that they might know how and why that Church came to be established. Unless we study His life in connection with this His purpose, which alone gives unity and connection to it, we cannot well understand it. We, like St. Paul and the Apostles, should make our work definite by teaching and preaching *the Kingdom of God.*

Only, in all we say, think, do, fear, hope, enjoy, let us say, "Abide with us, Lord." We fear our own unsteadfastness, "Lord abide with us." The foe is strong, and we, through our sins, weak, "Lord, abide with us" and be our strength. We are ever subject to change and ebb and flow, "Abide with us, Lord," with whom "is no change." The pleasures of the world would lead us from Thee, "Abide with us, Lord" and be Thou our joy. The troubles of the world would shake our endurance, "Abide with us, Lord," and bear them in us as Thou didst bear them for us. Thou art our Refreshment in weariness; Thou our Comfort in trouble; Thou our Refuge in temptation; Thou in death our Life; Thou in judgment our Redeemer.—*Pusey.*

A popular Bishop was walking along the public road one day, when a physician drove up and offered to give him a lift. The Bishop accepted it, and soon their conversation turned on spiritual things. "Oh! your message may be good enough for the poor," said the doctor, "but you must admit that educated men have outgrown the legends of Scripture." The Bishop turned to him and said, "Doctor, if in your youth you had suffered from a severe attack of pulmonary consumption, and some friend had given you a prescription which had fully and completely healed you, and you had tried it on others with similar effect, what would you say to one of your patients to-day if he, suffering from the same terrible disease, refused even to try your remedy?" "I should call him a fool, of course," said the doctor. "I agree with you," continued the Bishop. "Twenty-five years ago I made a personal experiment of the Gospel of Jesus Christ. I confided in Him my life, my heart, and all that I possessed, and I find He is to me all that the Bible promised He would be. He has saved me from the power of my sin, He has taken away all the terrors of death, He has filled my heart with a gladness I never had before. Doctor, why do you, who have never tried the prescription, laugh at the remedy?"—*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRESIDENCY OF THE HOUSE OF DEPUTIES.

To the Editor of The Living Church:

I AM pleased to see that one of your contemporaries, of this date, editorializing upon the organization of the House of Deputies, declares that its President

"ought to be a man of personal dignity, by which the House and the Church may be fitly represented on the interesting ceremonial occasions which occur in all Conventions. On such occasions the House and the Church have a right to be represented by a man of recognized distinction, of undoubted scholarly attainment," etc. "We have seen some mere parliamentarians whose appearance on such occasions would be an uncommonly bad misfit," etc.

This text impels me now to write what I have thought of doing.

I am hearing it said that the essential requisites are that the presiding officer be versed in the canons, have had experience in routine Convention work, and know something of parliamentary usage. Is not this a degradation of the supremely highest and most responsible office in the power of our Church to bestow upon priest or layman? No one surely would think that certain business qualifications are the essentials for a Bishop of even the smallest of Dioceses.

A most representative man should thus represent our Church. Intellectually he should have "recognized distinction" as preacher, or teacher, or author, and in character should be universally respected for his uprightness, his devotion to spiritual interests, his success in whatever form his charitable or philanthropic bent has inclined. Of course, he should understand the usages of parliamentary law and possess business-like traits; no one would think of putting a splendid genius alone into the Speaker's chair at Washington, or a Tennyson over the debates in the House of Lords or of Commons.

Is this representative man an ideal? Then get just as near such an ideal as possible for the august position in view. The Presbyterian General Assembly, the Reformed (Dutch) Synod, the Council of Congregationalists, always pick out their strongest men in mind, character, and achievement for presiding officer. Shall our loved Church do less?

Boston, August 13, 1904. Wm. Copley Winslow.

"WOULD" AND "SHOULD."

To the Editor of The Living Church:

IN attending sessions of General Convention, I have noticed the frequent recurrence of the expression, "I would like," both clergy and laity seeming to have it glib upon the tongue. Washington condoned it, being used to even more picturesque Congressional variations from standard, and San Francisco was itself only too lately "wild and woolly" even perhaps to notice that all was not well.

But now General Convention is going to Boston; and while Boston may be complaisant in regard to breadth of Churchmanship, she tolerates no trifling with *should* and *would*. It behooves, therefore, the delegate who hopes to get the ear of the House, and, incidentally, the ears of a cultured Boston audience, to make sure that the lapse from correct usage referred to above is impossible for him. *I should like!* Let him practice it upon wife and children ere his departure from home, and upon the railroad porter to whom he makes his modest requests. Thus fore-armed, he may, in his own person, maintain so far, even in the shadow of the Gilded Codfish, the honor of the Protestant Episcopal Church in the United States of America.

N. M. Hitchcock.

THE LESSER SACRAMENTS.

To the Editor of The Living Church:

BY WAY of rejoinder to Mr. Damer's reply to my review of Fr. Puller's work on Unction, I beg to say that the difficulty he raises seems to be merely verbal. When I referred to the Sacraments as signs of "Divine *appointment*" I did not mean to contradict the statement in Article XXV., that the lesser Sacraments "have not any visible sign . . . *ordained of God.*"

An earlier phrase in that Article shows that "ordained of God" refers to their being "ordained of Christ our Lord in the Gospel." It is certainly true that no Sacraments have their signs fixed by Christ in the Gospel except the two greater ones. But the Sacramental signs which were fixed by the Apostles were in effect of "Divine appointment," as I stated, even though not ordained in the Gospel.

Probably Mr. Damer recognizes that so long as this Church continues to administer some of the lesser Sacraments as having Divine sanction—*e.g.*, Confirmation and Holy Order—her official language may not be interpreted unnecessarily as condemning them. The confessedly enigmatical phraseology to which he refers must be taken, therefore, to condemn the corrupt *manner* of their administration—not their proper use and reference to Divine warrant. Francis J. Hall.

NO ESTABLISHED CHURCH FOR JAPAN.

To the Editor of The Living Church:

A PARAGRAPH first printed in the *Daily Telegraph* has been widely quoted in England and America, and appears to have secured some measure of credence. It speaks of "a great religious meeting called by influential men" in Tokyo "in the park" (which of the parks is not specified), of which "the object was to determine on founding in Japan a Church pro-Christian in character, but independent in its lines." I venture to say that no meeting has been held with any such object, or with any object even remotely connected with it; or if there was such a meeting it was of infinitesimal proportions. I have been totally unable to meet with anyone who has even heard of it.

The paragraph in question goes on to state that "An edict establishing a Church of Japan is not improbable." I venture to state, and should therein be sure of the concurrence of everyone who knows anything about Japan from the inside, that few things are more "improbable."

However, since these words have been widely quoted, Count Katsura, the Prime Minister of Japan, desired that they should be answered, and from the copy of the English translation of the Japanese Constitution which he lent me, the following clause is quoted:

"Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief" (Article xxviii.).

Marquis Ito is reputed to be the principal compiler of the Constitution, and he was the Premier when it was promulgated and came into force, and he is still the great man behind the throne. Moreover he is himself the editor of the "Commentaries on the Constitution of the Empire of Japan" which the present Premier lent me that I might quote from it, assuring me, of what needed no such assurance, that nothing was further from the intention of the authorities than to depart from it. The following sentences are part of Marquis Ito's own Commentary on the above clause of the Constitution:

"To force upon a nation a particular form of belief by the establishment of a state religion is very injurious to the natural intellectual development of the people and is prejudical to the progress of science (knowledge) by free competition. No country, therefore, possesses by reason of its political authority, the right or capacity to (*sic*) an oppressive measure touching abstract questions of religious faith."

This is the principle of the Constitution from which there is not the slightest thought of swerving. To alter the Constitution is difficult, for no alteration can be proposed except on the initiative of the Emperor; nor when brought forward can it take effect unless passed by a two-thirds majority of the members present in each of the two legislative houses. Nor can such a proposal be taken into consideration by either house unless two-thirds at least of its members are present. (Art. LXXLXIII. of the Constitution.)

(Signed) Wm. Awdry,
Bishop in South Tokyo.

"FROM TALK TO TEXT."

To the Editor of The Living Church:

IN HIS brief notice of *From Talk to Text*, in The Living Church of July 30th, the reviewer "questions the author's use of the word "Talk" as descriptive of "elaborate and sacred

discourse." The word, he says, "is used properly only of familiar conversation, and any other application of it is an offense as well to literary culture, as to dignified and reverential feeling."

How, then, about its use in our English Bible; in both the Old and the New Testament? as seen in the following instances:

"We have seen, this day, that God doth talk with man, and he liveth" (Deut. v. 24).

"My tongue also shall talk of thy righteousness all the day long" (Ps. lxxi. 24).

"They shall speak of the glory of thy kingdom and talk of thy power" (Ps. cxlv. 11).

"Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments" (Jer. xii. 1).

"That they might entangle Him (Jesus) in His talk" (St. Matt. xxii. 15).

"Did not our heart burn within us, while He (Jesus) talked with us by the way, and while He opened to us the Scriptures" (St. John xxiv. 32).

If this use of the word in the Bible (whether as verb or noun) has offended either "literary culture or dignified and reverential feeling," such challenge has escaped the notice of

Very truly yours,

ADDISON BALLARD.

Pittsfield, Mass., August 9, 1904.

THE WORD "CATHOLIC."

To the Editor of The Living Church:

I HIGHLY appreciate your kind reply to my remarks on your statement of your position. To my first criticism, your answer is convincing. Would that all members of our Church might see and feel, as you do, that the rites and ceremonies which she has set forth are of divine obligation, inasmuch as she holds her "power to decree rites" by divine commission.

You will pardon my saying that the objection to the use of the word "Catholic" as a party name does not seem to be met. We both believe that "a Catholic" means "a member of the Catholic Church," and any other use of the term seems a misuse.

But as to that, we must agree to differ.

Very truly yours,

ROBERT ATKINSON.

Orkney Springs, Va., Aug. 16.

WHAT IS CATHOLIC CHURCHMANSHIP?

To the Editor of The Living Church:

ARE we only a school of thought?

If we are only a permissible school of thought, we ought not to insist as we do upon Catholic doctrine. It is not worth making the noise we Catholics do if the Broad Churchmen are just as much sound in essentials as we. If a thing is an essential, then he is at least an untechnical heretic who disbelieves it. If it be only a non-essential, then Broad Churchmen and Catholics ought not to go off into separate groups with about as much mutual fellowship as the Samaritans and Jews.

The priest Arius, twenty-four hours before he was excommunicated, was technically still a Catholic priest. But was he so in the sight of God? He could legally have said mass in his parish church. If his excommunication had been deferred a week, a year, or his whole life, he would so long have continued to be technically a Catholic. But would THE LIVING CHURCH have spoken of him as a Catholic in the same way as it would of Athanasius? Ought we to have so spoken of him as to lead most to think that Athanasius was the leader of only a school of thought? If Arius were only the founder of a school of thought, he should never have been either threatened or dealt with.

So it is with X., Y., and Z. now. They really do not believe all the articles of the Christian Faith as contained in the Apostles' Creed; though they profess to—I do not say insincerely.

It is true I do not see any prospect of their being excommunicated. They are technically Catholic priests. If one of them invited himself into my chancel I should treat him with courtesy; just as I will bury a bad man technically a communicant. Yet should a Catholic get into the habit of speaking of X., Y., and Z. as if there was no essential difference between them and the Bishops of Milwaukee or Fond du Lac? Yet Catholics have often just this very habit. Would it not be well for them to correct it or else turn Broad Churchmen themselves? This fault, or the error lying back thereof, *per se* constitutes a Broad Churchman.

WILBERFORCE WELLS.

Lebanon Springs, N. Y.

[Our correspondent evidently refers to our recent editorial observation: "In using the phrase 'Catholic Churchmen' to describe those who are in general agreement with these principles, it is not intended to deny that other Churchmen also are Catholics. The whole Church in all her parts, is Catholic. All her people are pledged to be Catholics, however feebly many of them fulfil their pledge. The phrase Catholic Churchmanship does not imply in a single school of thought a monopoly of the characteristic called Catholic."

Arius denied certain postulates of the Catholic Faith; consequently, though a Catholic in the sense that our correspondent calls "technical," he was not a Catholic in the sense in which we use the term in speaking of "Catholic Churchmen." Similarly does our use of the term to-day exclude any and all who actively oppose their beliefs to the Catholic Faith—but none others. Those men neither are, nor purport to be, Catholics, except in the sense that they are priests or members of the Catholic Church. But apart from men who, like Athanasius, positively support the Catholic Faith, we have to-day in the Church, as the Athanasian era also had, large numbers of persons whose Catholicity is latent rather than active, in that they intend to hold that which the Church holds, but do not fully comprehend all that that involves. Those men are not "Catholic Churchmen" in an active sense—the sense in which we are "a school of thought"—but yet we do not range them with Arius among anti-Catholic forces. Rather do we maintain that they are "pledged to be Catholics," and seek to obtain from them that greater conformity to Catholic ideals which differentiates active from latent Catholicity. Catholicity is primarily an attribute of the Church and only secondarily of the Churchman; it correctly applies to the latter only in the degree in which he accurately represents the Church; and, in our judgment, is rightly predicated of different men as differing in degree or as wholly wanting, in so far as these hold in varying measure, or deny, the Faith of the Catholic Church.

Our correspondent, Mr. Atkinson, will remember that Athanasius was termed a Catholic in contra-distinction to Arius, the heretic, although the latter also was "a member of the Catholic Church." That precedent is followed in the similar use of the term to-day to express *orthodoxy*, as well as mere *membership* in the Church.—EDITOR L. C.]

DIVORCE AND RE-MARRIAGE.

To the Editor of The Living Church:

THERE is one point touching the controversy as to what our Lord says, or does not say, in reference to the question of divorce, as His words are given in St. Matthew's Gospel, to which I would like to call attention. Those words as given in the fifth and nineteenth chapters, have been subjected to rigorous criticism, and the effort has been continuously made to show that they are obscure and uncertain, not to say untrustworthy. But amid all the critical scrutiny to which the two verses, St. Matt. v. 32 and xix. 9, have been subjected, while some clauses have perhaps been rendered doubtful, nothing has been said, so far as I have seen, which affects the genuineness and authority of the words: "Saving for the cause of fornication"; "Except it be for fornication," as given in the two verses in question. There are slight differences of reading in the Greek, but these do not affect the sense or meaning of the clauses; and no edition of the Greek Testament which I have seen, and no critical authority disputes the genuineness of these words as uttered by our Lord: "the saving clause" stands in both passages undisputed.

It seems to me this is a strong argument against those who would allow no exception to our Lord's words: "Whoso putteth away his wife, and marrieth another, committeth adultery." Every effort has been made to get rid of the one exception, but the words of the Lord expressing it stand unimpugned. He *does* make an exception to the law He lays down; and as has lately been said in your Correspondence columns, the exception appeals to the sense of reason and justice in every man's bosom.

If we take the authority of the Prayer Book as our guide, marriage is most solemnly declared to be "a vow and covenant" made between the married parties. Is there, or has there ever been a covenant which was binding upon one party, when the other party utterly violated it? Does God hold Himself bound by His covenant with men, if the man violates his part? "That soul shall be cut off from his people; he hath broken My covenant," were His words as to the covenant of circumcision; and we know from the Baptismal Service itself that it is the same with Baptism. When the promises made by God are rehearsed, it is said, "Which promise He, for His part, will most surely keep and perform"; and then: "Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise" to do all those things which the Baptismal covenant requires. Will the covenant stand if the child fails to do his part?

And is it otherwise with marriage?

But, it is urged, marriage is something more than a covenant; for in it, our Lord tells us, God joins the man and woman

together, and they are made one flesh. But is not this union, though effected by God, based upon "the vow and covenant made betwixt the man and the woman," whereby it is demanded of each one: "Wilt thou, forsaking all others, keep thee only unto him?" And if that vow be outrageously broken, by one party joining himself to some other, and becoming "one flesh" with them (I. Cor. vi. 15-16), is the man or the woman so outraged, held by a bond which can never be broken, so that they must be tied forever to a body of death fastened to them, and from which they can never be free, except when the guilty party passes away from the earth? Does that seem to accord with our ideas of the justice and mercy of God, and do not our Lord's undisputed words making an exception in such case, seem to be what we should rather expect?

What the exception is which Christ does make, may be open to question, and must be carefully examined, but to do what the Church is now asked to do, make absolutely no exception whatever, and reduce our Lord's words to a nullity, does not seem to be the safe and right thing. The Church has never gained anything by trying to be stricter and holier than her Lord, and if Christ's words cannot be gotten rid of, would it not be better for the cause of purity to find out what they really do except, and to express that in the Church laws, than to disregard them altogether.

Alfred M. Abel.

Jonestown, Pa.

A SURPLICED CHOIR IN 1841.

To the Editor of The Living Church:

THE following extract from a letter of Elizabeth M. Kemper, afterward Mrs. William Adams, dated at Norwalk, Conn., July 24, 1841, tells of the surpliced choir founded by Dr. Muhlenberg at Flushing, L. I., which was then in operation:

"We spent two or three days in New York on our way here, and on Saturday went over to Flushing. Mr. Carder, the Secretary of the Domestic Missions, accompanied us, which made it much better for us, as it is rather forlorn going about to strange places without a gentleman. We first went to Dr. Hawks' St. Thomas' Hall, and it really is a most complete and beautiful affair. The buildings are all of the Gothic order and are built round a square in which is an open span laid out as a garden. We were taken through every part of it and were completely charmed. Several very beautiful cottages are being put up directly behind the main buildings, for the accommodation of the teachers.

"The chapel is a very orthodox one. The altar is the conspicuous object, and pulpit and reading desk are discarded. *The Choir is composed of the Boys, who all wear surplices.* The complete scholastic dress of the English Universities, cap, gown, and all, is used. It looked very singular to see the boys passing us with it on."

Very sincerely yours,

Milwaukee, August 20, 1904. S. R. Kemper.

SUPPORT OF THE CLERGY.

The salaries paid the clergy ought to be larger than they are. Town for town, situation for situation, the ability and character sought, the demands of the situation being taken into consideration, all the salaries of the clergy are too small. These things being taken into account the worst paid men in the country are the clergy, the teachers in our public schools, and our college professors. That men find themselves committed to a particular calling and, knowing nothing else, dare not attempt a change, or as in the case of the clergy have felt called of God and in conscience cannot give up their work, go on and accept the cross, to bear the inevitable, is true, but it is none the less in some cases a tragedy, and in many cases conditions limit effectiveness and wear men out. The fact that it is so makes parents discourage their sons from seeking Holy Orders, and to some extent is the reason that the ministry has less honor in the eyes of youth, and so presents less attraction than it otherwise would. That individual laymen are doing all that they can, I am sure, but I am positive that in most of our parishes the salaries could be increased at least twenty-five per cent. without the laymen who are better off feeling any appreciable self-denial. That priests can be had for what is paid is true, but many of the difficulties in parochial life would disappear if the courage and life of the priest were not taken out of him by care and anxiety, the inability to buy books or to get recreation and to give the advantages to his family which he feels he ought to give. I know I am speaking the truth. There is money—money for education, travel, amusement, for lodge and club, for accumulation, money for everything people believe in and want; there would be more money for the maintenance, the dignity, the happiness, the effectiveness of the priest if there were a larger conception of its need and a greater value set on the Kingdom of God. In the support of the clergy in charge of missions, I have tried to meet the situation as justly, I will not say generously, as the means at my disposal permitted. I would that the time might come when the very least we asked any married priest to take would be $1,000 and a rectory.—*The Bishop of Iowa.*

THE LORD'S AMBASSADORS.

Now what are you going to do with them,
These priests of the Church of God?
As their journey wearily nears its end
In the path their Master trod;

These men you have fed with the paltry crumbs
Which fell from your ample feasts;
Though they came as the Lord's Ambassadors,
As His Prophets, Kings, and Priests.

The waters of Life which fell from their hands
Pledged you the gift of new Birth.
By them were you fed with the Living Bread,
The Food of infinite worth.

For you at His Throne, with the great High-Priest
They offered the Victim slain;
Thus pleading for you the grace that was won
Through the Master's bitter pain.

They have watched and waited beside your sick
With patient and sleepless eyes;
To comfort the dying souls you have loved
At the gates of Paradise.

Then out of the pitiful wage you gave,
Have they given more than you;
Though the struggle to live meant sacrifice,
Still they gave, and no one knew.

When years of hard service had made them wise,
And their strength and love were tried,
By the hands that at one time greeted them,
They were gently pushed aside.

Beyond the dread line of the world's applause
While life was still at its best;
Abandoned, left drifting as derelicts,
When the sun sets in the West.

Ah! what are you going to do with them
In view of the Lord's decree:—
"Whoever receiveth these priests of Mine,
The same he receiveth Me"?

Suppose that they wandered forth from your streets
As the Good Lord bade them do,
When the men of old time rejected them;
Will His curse then rest on you?

You wonder why, when the grain is so ripe
The harvesters are so few.
You laymen who barter, and grasp, and hoard,
The answer must come from *you.*

F. N. Westcott.

OBEYING THE BISHOP.

I said recently that the High Church party are not remaining merely on the defensive during the inquiries into Ritualistic disorders, and in illustration of the fact I offer the following anecdote. A certain Bishop who recently entered upon the rule of his Diocese filled with a worthy determination to curb the excesses of his clergy was due to hold a Confirmation in the church of a clergyman as noted for his elaborate ritual as for his courage. The Bishop wrote in advance fixing the time of the service at 7:30 in the evening, and requesting that the order of service as laid down in the Prayer Book should be followed strictly. Nothing could have been more proper than the vicar's reply, assuring the Bishop that his wish should be respected. On the evening of the service, while vesting in the vestry, the Bishop inquired what hymn had been chosen to open the service. "Hymn, my lord?" was the rejoinder. "I had not arranged for a hymn. There is no choir." The Bishop displayed a little vexation. He pointed out that the visit of a Bishop really deserved such little attentions as the attendance of a choir. "But your lordship said there was to be no choir," said the vicar. His lordship protested that he had said nothing of the sort. The vicar insisted, produced his lordship's letter, pointed to the request for strict conformity with the rubric, and drew attention to the fact that the Prayer Book contained no reference to singing a hymn at a Confirmation.

The Bishop hastily passed to another subject. His address, he remarked for the information of the vicar, would last about twenty minutes. "But your lordship said there was to be no address," said the vicar with imperturbability. "The Prayer Book says nothing of an address." "Well," said the Bishop, shortly, "there is no need to discuss the matter now. There will be an address. I have prepared one." "But, my lord," the vicar again protested, "it is impossible. Evensong will be at eight, and the Bishop of —— is coming to preach for us. And really, my lord, I think we should go in at once, as it is now twenty minutes to eight, and I have calculated that with strict conformity to the Prayer Book we can get through in eighteen minutes." And there the matter ended. The Diocesan had to take his address away with him in his pocket and make way for the Colonial Bishop who preached at Evensong.—Manchester (England) *Guardian.*

CROSS BEFORE CROWN.

Sick and despondent; weary of life,
Tired of its heartaches, sorrow, and strife;
Longing for rest, but finding no peace;
Looking toward death as a happy release.

Cease thy complaining, sad soul of mine,
Accept without murmuring the lot which is thine;
Remember the Saviour—the road that He trod;
Know ye not that these trials lead upward to God?

Remember the mockings; remember the jeers,
The thorn-crown, the scourging, the thick-falling tears;
Remember the Cross, the Nails, and the Spear,
The anguish, the blood-sweat, the grave, lone and drear.

'Tis thus that the Lord with a love most benign
Hath sanctified suffering and made it divine;
So therefore, my soul, murmur not, nor complain,
But rejoice o'er the sorrows, and count them as gain.

After the storm are the sunshine and flowers;
After the darkness dawn Life's brightest hours;
After the tears come the gladness and joy;
Of what value is gold if unmixed with alloy?

Then, onward! and upward! my soul, till the end,
To the duty before thee, thine energies bend;
Be honest, be upright, be noble, be brave—
'Tis the soul of a coward would hide in the grave.

For if at the last, the Crown thou wouldst wear,
It must be through suffering, sorrow, and care.
It is through the Cross we transcend unto Life
That peace which is sweetest comes after the strife.

Port Huron, Mich. J. Frederick Bishop.

WELCOMING THE DEACONESS.

By Mary Johnson Shepperson, Deaconess.

I HAVE always thought deaconesses were High Church. Does your being here mean that our church has changed? I used so to enjoy the Church services!"

"Well, tell me the Church's teaching on Confession, then."

"To think that I have been, myself, and never known it! Yes, I found it very helpful. I believe the denominations are using it, more or less, under various names. I strongly believe in it."

"Now may I ask if you wear a cross? If I were you, I'd tuck it in, out of sight. Oh, I don't know why, but that is my feeling about it."

"Not an ornament? No, of course, I suppose not. Worn like altar hangings and different colors? I never could understand all the changing every Sunday or so."

"Yes, I think the symbolism of the Church one of her best features. I strongly believe in it. It speaks for itself even without a sermon or a word."

"Lights, however, I shall always oppose. No, I can't explain my dislike for them, but it has always been there. I can never feel differently. I hear we have them in our church. I have been unable to attend and see these sad changes."

"They typify Christ, the True Light and Christians as lights in the world? They remind us, too, of the Catacombs—the darkness there—the persecutions and the early martyrs? Well, I always thought they made the altar very pretty. I personally could never see any harm in them. The prejudice against them is from ignorance and superstition. For myself, I favor their use. I strongly believe in them."

"What helpful teaching, what deep meaning there is in all these things! I cannot understand anyone questioning their use. I am so glad that our church uses them. I shall try to be there, next Sunday."

The foregoing little monologue is a bona fide conversation between a deaconess and one who would "protect" the Church. As may be seen, the latter's opinions were strong, but not unalterable. Upon understanding the deeply spiritual teaching underlying much that she had always thought "papistical," her whole attitude changed, and as each issue was successfully met, she "strongly believed in it."

The Moravian Station at Kailang in Lahoul, has a "Rest House" which is a refuge for Tibetan, Mohammedan, and other travellers in the Himalayas. The work is as benevolent and as disinterested as that of the old hospices in the Alps. Some true converts have been won through this gospel of deeds of love.

SHALL WE MARK SUNDAY SCHOOL PUPILS?

By Sada Foute Richmond.

WITH many years experience in Sunday School work, this question still vexes me.

For "attendance" they should certainly be marked, not only that they may get credit for it themselves, but to make up the statistics of the school.

For "conduct"—yes; mark them rigidly, that they may be trained "in the right way" of deportment in God's house.

For "lessons"—yes; if a child has a good lesson he deserves credit, and should be marked accordingly; but—how about the child who has a poor lesson, or none at all? The rule as it is applied in the public schools will not hold here. The child comes to Sunday School with an entirely different feeling from that in which he attends day school, and our great overweaning object is, or should be, to keep him in Sunday School. And even if he has a poor lesson he will not like to be marked down, and will more than likely stay away next Sunday. This is not just as it should be, of course, but it is human nature all the time.

I have looked at this part of the problem on all sides, and finally I have adopted this plan: I say to my class—boys at present: "Now boys, I am expected to mark you for lessons, and everyone who has a good lesson will get a full mark; if you can only learn the *text,* do that, and I will give one-third of the full lesson; if you learn the collect only, I will give you one-half of the full mark (because the collect is very hard for children to learn, being so often expressed in language not easy for them to comprehend). Then if there are any of you boys who are at work all the week, and feel that you do not have time to study your lesson, come to Sunday School anyway, and we will talk over the lesson and learn a great deal that way. Don't fail to come, lesson or no lesson!"

Now, shall we "mark" the offering? Yes, because the Sunday School receipts must be known, and it is a matter of business. But it is a very tactful teacher who can broach the subject of "offering" so as not to humiliate some pupil who is not able to bring anything. It is those who cannot give the offering who are most sensitive about it, and they are the ones we would not offend for the world. Yet the conscientious teacher knows she must remind her pupils of their duty in giving to God, and not encourage those who are able to give, in being negligent about it. So it first follows that a teacher must take every means of getting acquainted with her pupils at home and at school, and this not by asking mortifying questions in the class about "where do you live; what does your father do?" etc. But by listening closely as the child is disposed to talk about home affairs, showing an interest in all he tells, and above all, by *calling* on him promptly, after he becomes a member of the class.

A lady said to me when I was making such a call, that she had let her boy stop Sunday School, because his teacher ridiculed him for bringing a "penny" to offer. She said she had five children in Sunday School and could not afford to give them more than a penny apiece.

I brought him back, and told him we would be glad to have his pennies, and we would be glad to have *him,* even without the pennies. I suggest as a help in this vexed matter, that the teacher watch her opportunity when some of the poorer pupils are absent, and then if she feels that those who are able, are not doing their duty, she can give them a kind little talk on the privilege and blessing of giving.

A happy thought came to me on the subject of conduct, recently. My boys were giggling and full of jokes, so that I couldn't get the attention of the class on the more serious subjects of the lesson. Suddenly, I said:

"Boys, are you stingy?"

At once every face sobered, and every boy answered "No'm." I said:

"Well, how many hours are there in a day?"

Answer, "twenty-four."

"Then, how many days in a week?"

All said "seven."

"Now, tell me how many hours we have in a week?"

Soon several voices called out, "168 hours."

Then I said:

"Well, if you have 168 hours to play and to work, and to talk about baseball, marbles, etc., I think it is *real stingy* not to be willing to give *one* hour to studying about our duty to God, and to thank Him for his care of us."

They agreed with me, and we had fine conduct the remainder of the hour.

The Family Fireside

WHAT SAW THE EYES OF CHRIST?

Danneker, the German sculptor, spent eight years upon a marble statue of Christ. After two years' labor the work seemed finished, and, calling a little girl into his studio, he asked her, "Who is that?" "A great man," she replied; and the artist turned away disheartened, for he knew he had failed. Beginning afresh, he worked for some years longer, and then again invited a child into his studio and repeated the inquiry, "Who is that?" After gazing in silence for awhile, her eyes filled with tears, and she whispered, "*Suffer the little children to come unto Me*" (St. Mark x. 14).

What saw the Eyes of Christ,
In that sweet mystic moment, when at first
Upon a fallen world their radiance burst,
Veiled in unconscious childhood's mist?
Pale, lambent orbs by angels kissed—
All heaven's glory centred in their hue,—
Divinest love the white lids shining through—
Keeping with man its tryst!

Far-seeing eyes of Christ!
Beyond the Mother's brooding face they gazed,
And saw the Cross on Calvary's hill-top raised.
And still the peace they daily drew
From heaven's serene, unclouded blue
Shed peace into her soul who owned Him King.
No sorrow could its mantle round Him fling,
Her Child, with Eyes so true!

All-pitying Eyes of Christ!
The woes of all mankind lay shadowed there,
To be redeemed when He that Cross should bear.
And still He slept, and sweetly smiled
By Mary's loving words beguiled.
The mission of His human life was given—
The eternal God had stooped from highest Heaven
And lived a little Child!

Ah, patient eyes of Christ!
In days of weary toil—in fasting's hour,
Through lonely grief and Satan's deadly power,
They pierced beyond the threatening gloom
And saw the bodings of His doom.
The Cross still waiting, and the cruel spear,
The crown of thorns—the desolation drear,
Death and the silent tomb.

O, sorrowing Eyes of Christ!
A darker shadow from the Cross is thrown
Upon the faithful Heart that knew its own.
Across the yawning gulf of years
The Prophet's dying vision peers,
And sees the souls who shall deny their Lord,
Turning with curses from the Incarnate Word.
O, grief too deep for tears!

Radiant the Eyes of Christ!
Upon the mountain-top they now behold
The heavenly city with its gates of gold.
Vanished the Cross's awful shade,
The debt of sin forever paid.
O, risen Lord! our eyes still follow Thee
Waiting the crown and palm of victory.
The Home Thy love hath made!

Bangor, Me., July, 1904. Isabel Graham Eaton.

THE SECRET OF ONE WOMAN'S POPULARITY.

By Helena M. Thomas.

AT a certain old-fashioned "tea-party," given late in June, in a Western city, "outings," for a time, furnished the topic of conversation. Meantime, several expressed a determination to visit the St. Louis Fair, and let that suffice, while others did not hesitate to admit that they were physically unequal to the strain of so much sight-seeing.

"Where do you propose to spend the heated term, Mrs. Harris?" queried one. "You have been a good listener, and now it is your turn to talk."

"I shall likely remain at home, as I usually do," was the quiet rejoinder.

"Not with all the invitations that have poured in upon you!" exclaimed a close friend. "Why, I should count myself fortunate to have had so much as one! And I have heard several say that they have invited you to share their summer cottages with them."

At this juncture, over the 'phone there came a summons for Mrs. Harris to return home; so, making hasty adieus, she took her leave. Then one of the guests was reminded of once having heard the following:

"I always go to tea-parties early and out-stay all the rest, so that I will not get gossiped about."

For no sooner had the echo of Mrs. Harris' voice died away than gossip about her became quite general. But if all gossip were as kindly, as suggestive, it goes without the saying that the foregoing remark would never have been called for. This is what "they" said, in part:

"I'll warrant she has just been called home to listen to some tale of woe from one of the many who find it so easy to unburden to her."

"She will feel annoyed at being sent for, should that prove to be the case, will she not?"

This question was asked by the out-of-town guest for whom the party was given, and met the ready answer:

"Oh, if you knew Mrs. Harris as well as most of us do, you would never say that, for it seems to be that woman's meat and drink to 'lend a hand,' both in word and deed."

"She is the most popular woman I know of, anyhow!" remarked another. "I do not mean just socially, but a woman who holds the hearts of the people, to a remarkable degree."

"What is the secret of her popularity?" queried the stranger.

"Well, she is ready to give herself in every way possible," said one. "She does it so heartily, too, as to take away the sting that often accompanies receiving."

"Yes, therein lies the real secret," said our hostess. "I think I can make our meaning still clearer to my guest who has had the pleasure of meeting Mrs. Harris for the first time, if I repeat the remarks of a poor woman who goes from house to house, doing odd jobs. She was comparing Mrs. Harris' way of giving with that of another woman, who is kind-hearted, but wholly lacking in tact, and this was the forceful way in which she put it:

"'Mrs. Blank is generous, and gives me something to carry to the children, every time I work there; but, somehow, she throws it at me like throwin' a bone to a dog, and I'm that riled when I start for home that I just want to go and drown myself!

"'But Mrs. Harris, bless her heart! gives to me mixed 'long with such kind, chirky words that I go off feelin' like this is such a good world to be in, I just want to stay an' enjoy it.'"

"It strikes me," said the stranger, "that your popular Mrs. Harris is blessed with what is termed 'consecrated tact.'"

"Anyhow, she has tact or grace," said our hostess, "or both combined to such a degree as to enable her to do kind things in the kindest manner possible."

"There!" exclaimed a frail teacher, "you have at last hit the nail fairly on the head. Many are quite as ready to do kind deeds as Mrs. Harris, but our deservedly popular woman has a grace of manner that is all too rare. That poor woman rightly put it when she said that even accepting charity from Mrs. Harris made her glad to be alive.

"Some of you know how she kindly invited me to her home to spend my vacation last summer, simply because her heart told her that I needed just the quiet and love-sheltering that her ideal home afforded. I strongly objected, at first, as I have no real claim upon her, and I knew, also, that it would necessitate the kind woman's remaining at home all summer; but before I had been her guest one day, I was made to feel so restfully happy as to leave no room for anxious thought.

"Why, I could fill a book with the revealings of that memorable vacation, but it is time to take leave of our hostess, and I will only add that, as has been said, this noble woman's popularity lies in the fact that the kindest manner accompanies every kind act.

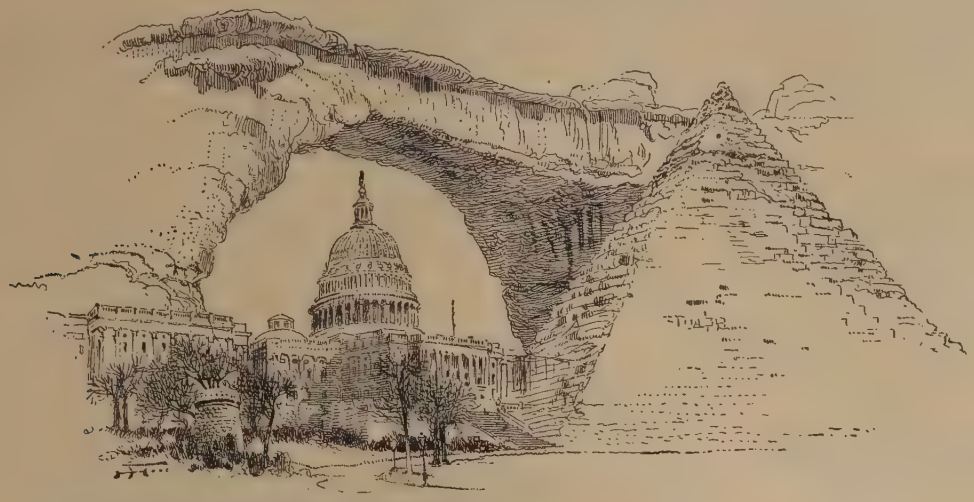
"Then, too, there is a secret within a secret, for Mrs. Harris feels that she is under orders—from the King she daily honors."

When one is contented, there is no more to be desired, and when there is no more to be desired, then there is an end of it.—*Cervantes.*

It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; has not only been the highest Pattern of virtue, but the highest incentive to its practice.—*Lecky.*

WONDERFUL NATURAL BRIDGES.

THERE exist to-day in San Juan County, Utah, three wonderful natural bridges. The largest of these bridges spans a cañon three hundred and thirty-five feet and seven inches from wall to wall, and is a splendid arch of solid sandstone, sixty feet thick in the central part and forty feet wide. Underneath it there is a clear opening three hundred and fifty-seven feet in perpendicular height. The accompanying cut, reproduced from the August *Century*, shows the dimensions of this bridge



Reproduced from the August *Century* by Courtesy of The Century Co.

THE AUGUSTA NATURAL BRIDGE IN UTAH, COMPARED WITH THE CAPITOL AT WASHINGTON AND THE GREAT PYRAMID

as compared with the Capitol at Washington and the Great Pyramid. The other two bridges, while of proportions somewhat less massive, are marvels of wonder and beauty. They have been seen, probably, by fewer than a dozen white men. The August *Century* contains W. W. Dyar's account of a visit made to these natural wonders in 1903 by Horace J. Long and a cattleman named Scorup, with pictures of the colossal bridges, one in color, from drawings made by Harry Fenn from photographs by Mr. Long.

CHRISTINA ROSSETTI.

By Louisa A'hmuty Nash.

AGAIN, after a dozen years, when she was mourned as dead, Christina Rossetti is brought before the lovers of English verse. Her collected poems have just been published in a standard edition. She was the one woman singled out, after the death of Tennyson, as worthy of the laureateship, although a woman! The critics agreed that no poet felt the value and dignity of art, in a deeper sense, than she did, nor more readily gave it all it exacted. Her extreme delicacy of touch, her mysticism and spirituality, her love of the quaint and the allegorical—with her contempt for certain conventionalities of verse—commend her to all who have the appreciation of the poetic spirit.

She could read the parables of nature and the enigmas of life as a true seer, and in the footsteps of others she never trod.

Christina was the sister of Dante Gabriel Rossetti, the well-known poet and painter. Their father, a refugee patriot from Italy, won renown in England as commentator of Dante. She was early associated with the "pre-Raphaelite brotherhood"—Burne Jones, Millais, and Holman Hunt, etc., who clustered round her own brother, Dante Rossetti. As they emancipated themselves from the prevailing style in art to return to old ideals, so did Christina abjure the commonplace in poetic form, and her reader finds himself constantly startled by the unusual.

Her first poems were published at the early age of sixteen. Her physique was frail, and for many years her weak health had been a cause of anxiety to her friends. Amid pain and suffering her spirit rose on wings of song, and she could write:

"The years will not be long
To souls who learn to sing a patient song.
Yea, short they will not be
To souls on tip-toe to flee home to Thee."

She could give, too, a cheery note to inspire other travellers on the way:

"Yet a little while,
Yet a little way
Saints shall reap and rest and smile
All the day.
Up let's trudge another mile!"

In her moments of inspiration Christina Rossetti would throw off her verse with great rapidity, unfettered by form and rule. Later she perseveringly worked at her poems, until they were molded as the world saw them, unlike the work of any other poet.

Her friend, Grace Gilchrist, says: "In conversation with her, her words fall upon the ear with a soft, foreign, musical intonation, though she pronounced each with the purest accent."

There must have been a great charm of simplicity about her, and it was this doubtless that taught her to read the heart of a child unerringly, and to win it without fail. This was the secret of her delightful rhymes, published in 1872, called "Sing Song," with this pretty dedication: "Without permission, to the baby, who suggested them." Her religious conscientiousness seems only parallel with the saints; indeed her devotion has a mediæval intensity.

Twice in her life she gave up a love that was fervently reciprocated, because her lover's faith was different to her own. But the second time her heart never regained its elasticity; it seemed to be for ever straining after heavenly rapture, while forever realizing the impossibility of perfection, whereby her spirit was sapped of its peace and happiness. Add to this her physical sufferings, and we can understand the tragedy of her inner life. Still she could rise above her sorrows into a radiant interpretation of death's coming, "which appeared to her," to quote Grace Gilchrist, "but as a visionary trance, preceding immortality, symbolized in the mystic Allegory, Dreamland,

"'Where sunless rivers weep
Their waves into the deep,
She sleeps a charmèd sleep.
Awake her not.
Led by a single star,
She came from very far
To seek where shadows are
Her pleasant lot.'"

Outwardly Christina was calm, and always self-sacrificing. For years she ministered to the wants of an aged mother and two invalid aunts, until she, the younger, broken down with the strain, was the first to rise to her "dreamland."

A friend of mine who had a personal acquaintance with her, says that her simple naturalness showed how far she was from realizing the place her poems had won for her.

An autograph album was being passed one evening at the house of a mutual friend, and she seemed sincerely surprised that the owner of the album should think it worth while to have her signature added to it.

A beautiful memorial was erected to her in Christ Church, Woburn Square, London, where she was a constant and ardent worshipper.

Church Kalendar.

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Aug. 28—Thirteenth Sunday after Trinity.
Sept. 2—Friday. Fast.
" 4—Fourteenth Sunday after Trinity.
" 9—Friday. Fast.
" 11—Fifteenth Sunday after Trinity.
" 16—Friday. Fast.
" 18—Sixteenth Sunday after Trinity.
" 21—Wednesday. St. Matthew, Evangelist. Ember Day. Fast.
" 23—Friday. Ember Day. Fast.
" 24—Saturday. Ember Day. Fast.
" 25—Seventeenth Sunday after Trinity.
" 29—Thursday. St. Michael and All Angels.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Sept. 6—Diocesan Conference, Lexington.
" 9—Convocation, Sacramento.
" 20—Dioc. Council, Milwaukee.
" 21—Dioc. Council, Kentucky.
" 27-30—Conference Ch. Workers among Colored People, Newark, N. J.
" 28—Dioc. Conv., New York.
" 29-Oct. 2—B.S.A. Natl. Conv., Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

The address of the Rev. R. W. Andrews will, for a time, be Cornell, Ill.

The Rev. F. W. Bartlett is in charge of St. John's Church, Northampton, Mass., during the rector's vacation.

The Rev. Robert Benedict, priest-in-charge of the parishes of Le Sueur and Henderson, Minn., has received a unanimous call to the rectorship of St. Andrew's Church, Minneapolis.

The Rev. Alfred Brittain has resigned the rectorship of St. Mark's, Newark, N. J., to accept that of St. James, Batavia, N. Y., and will enter upon his new duties October 1st.

The Rev. G. McL. Brydon has resigned the rectorship of St. Paul's Church, Hamilton, Va., and on September 1st will become assistant at Emmanuel Church, Baltimore.

The address of the Rev. J. M. D. Davidson, City Missionary, is 2 Warren Ave., Chicago.

The Rev. Charles Dubell, formerly assistant at St. James' Church, Philadelphia, has accepted the rectorship of St. Thomas' Church, Glassboro, N. J.

The Rev. Dr. Fenn and family, after a sojourn of three weeks at Chautauqua, N. Y., are now at Colorado Springs, Colorado, for a few weeks.

The Rev. Geo. H. Harris of St. Clair, Michigan, has accepted the rectorship of the Church of the Nativity, Maysville, Ky., Diocese of Lexington, to date from September 1st.

The Rev. Henry Lansdell, D.D., an English clergyman, author of a series of papers on "Ancient Tithe-giving," which has been appearing in fifty papers and periodicals throughout the world, expects to visit New York and Washington, perhaps also Chicago, Boston, and Philadelphia. His address is care Thomas Cook & Sons, 2642 Broadway, New York.

The Rev. Arnold Lutton of Brookings, S.D., will, on Sept. 1st, become curate to the Rev. J. H. Edwards at the Church of Our Saviour, Chicago.

The Rev. Herbert A. Marcon has resigned his charge at St. Mary's, Medford, Wis., in the Diocese of Fond du Lac, and has accepted the offer of a curacy in England. He sails for England from Montreal on September 1st. His temporary address will be, care of Mrs. A. H. Marcon, 54 Grove Avenue, Norwich, England.

The Rev. Daniel C. Roberts, D.D., of Concord, N. H., is attending the Grand Commandery proceedings at San Francisco. He attends as Grand Prelate of the Grand Encampment of the United States, and goes by way of the Northwest, visiting the Yellowstone Park and returning by way of St. Louis.

The address of the Bishop of Springfield will be, during the month of September, 480 Willoughby Avenue, Brooklyn, N. Y., and after October 1st, General Convention, Boston, Mass.

The Rev. Samuel Ward, sometime rector of the Church of the Messiah, Philadelphia, has received a call to Calvary Church, Wilmington, Delaware.

The Rev. Louis C. Washburn, D.D., and family, of Rochester, N. Y., sail for Europe August 30th for a year's absence; address, except during the session of the General Convention, care of Credit Lyonnais, Paris.

The Rev. Samuel G. Welles will succeed the Rev. Paul Matthews as rector of St. Luke's Church, Cincinnati, of which he was formerly assistant.

For the next four weeks, the address of the Ven. E. Purdon Wright, D.D., Archdeacon of Milwaukee, will be Superior, Wis.

DEGREES CONFERRED.

D.D.—At the recent convocation of Bishops College, Lennoxville, P. Q., the degree of D.D. (*Jure dignitatis*) was conferred upon the Bishop of Maine.

DIED.

Hathaway.—Gertrude Louise, died Sunday, August 7th, at Pelham Centre, N. H., aged 23 years. She was the only daughter of Mr. and Mrs. John B. Hathaway of St. John the Evangelist's, Boston.

Howard.—Entered into rest, on Thursday, August 11th, 1904, Susanna Crozier, wife of the Rev. David Howard, rector of St. Peter's Church, Salisbury, Md. Funeral services were held in the parish church, Saturday afternoon at three o'clock. Interment, Parson's Cemetery.

"Precious in the sight of the Lord is the death of His saints."

MEMORIAL.

REV. E. WINCHESTER DONALD, D.D.

Minute adopted by the clergy of the Diocese of Massachusetts through a Committee appointed by the Bishop in the Chapel of Trinity Church, Boston, August 9, 1904.

We realize that in the death of the Rev. E. Winchester Donald we have individually sustained a profound loss. He has endeared himself to us by his uniform gentleness, firmness, and fairness. Some of us disagreed with him, some of us thought positions he took untenable, but none of us questioned his fraternal regard.

He was chivalrous, courageous, and frank, assuming responsibility without reckoning the cost to himself. No motives of prudence hindered him from speaking what he held to be the truth.

His personality was forceful, vigorous, strong. From boyhood he was a leader, and men recognized his leadership, his college, and the community, as well as the Church, calling upon him to hold important office.

He was the friend of young men, and they gathered about him. The great universities sought his service as preacher and he was at his best when addressing an assemblage of students.

While eminently a preacher, the ministry to the individual seemed to him of the utmost consequence, and he gave himself lavishly, and with singular tenderness, to those who needed him.

A student of law, he was fair-minded, and judicial, pleading for the full consideration of the less popular side in controversy.

To his parish and family we extend our sympathy, and humbly believe that he has gone into the presence of that Light and Truth and Love which all his life long he sought.

R. Kidner,
L. K. Storrs,
A. St. John Chambre,
William H. Dewart,
George L. Paine,
Committee.

OFFICIAL.

DIOCESE OF LOUISIANA.

Communications for the Standing Committee of Louisiana should be addressed to the President, Rev. Beverley E. Warner, D.D., 2115 Chestnut St., New Orleans, La.

CAUTION.

Linn.—Caution is suggested in connection with a young man now in Chicago, passing under the name of Harry Linn. He is about twenty-three years of age, of light complexion, about 5 feet 9 inches tall and of good appearance, claiming to come from Sharon, Pennsylvania. Information may be had from Courtenay Barber, Chicago.

WANTED.

Positions Wanted.

COMPETENT, experienced organist seeks position. Salary not chief consideration. Address Van Hees, Bronxville, N. Y.

ENGLISH ORGANIST, highly qualified, good boy trainer, desires appointment. Will accept moderate salary in good location for teacher of music. Good organ essential. Address, Organist, Remick's Store, Kewanhee, Ill.

A TRAINED NURSE of several years' experience would like position in a school. Address R. A. M., care of The Living Church, Milwaukee, Wis.

POSITION as instructor of Sewing, dressmaking, Millinery in Church school or orphanage. Five years' experience. Can also teach Cookery. Box 512, Tupper Lake, N. Y.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Macon, desires change of position; good organ, salary, and sphere of work essential. Fine solo player, accompanist, thoroughly efficient and successful choirtrainer. Highly recommended by present rector and vestry. Splendid testimonials, and two musical degrees. Address, "Organist," 421 Orange St., Macon, Georgia.

BISHOPS AND PARISH VESTRIES needing Clergymen temporarily or permanently, please write for names of many thoroughly competent Clergymen seeking work, to the John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

Positions Offered.

WANTED IMMEDIATELY.—A young Catholic priest, unmarried, for work in Philadelphia. $600, room, light, heat. Address, Rev. C. W. Robinson, 717 Catharine St., Philadelphia.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th Street, New York.

RETREATS.

There will be a Retreat for Clergy, conducted by the Order of the Holy Cross at its House at West Park, New York, beginning Monday evening, September 19th, and ending Friday morning, September 23d. Those desiring to attend are asked to notify *The Guest Master, Order of the Holy Cross, West Park, New York.* The retreatants will be the guests of the Order.

A Retreat will be arranged for Monday evening, September 5th, to Friday morning, September 9th, for those who would find this more convenient than the later date. Delegates to and from the General Convention desiring to make a Retreat are cordially invited to make use of the House at West Park for that purpose, at any time most convenient to them. West Park is on the West Shore R. R., about ten miles south of Kingston.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

ROOMS, private residence, located between parks, $1.00 a day per person. Reference, Canon Smith. Mrs. Nellie Baggerman, 4238 Russell Ave.

ROOM, all conveniences, with breakfast, $1.00. Rev. J. H. Cloud, 2606 Virginia Ave., Compton Heights.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.35 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Reciter's Treasury of Prose and Drama. Serious and humorous. Compiled and edited by Ernest Pertwee, Professor of Elocution, City of London School, etc., author of *The Art of Speaking, The Reciter's Treasury of Verse,* etc. Price, $1.50 net.

The New World Fairy Book. By Howard Angus Kennedy. With numerous illustrations by H. R. Millar. Price, $2.00.

Some of My Recipes. With Prices and Reasons. By Eustace Miles, M.A., formerly Scholar of King's College, Cambridge, Asst. Master at Rugby School, etc., author of *Muscle, Brain, and Diet,* etc., editor of Cassell's *Physical Educator,* etc. Price, 75 cts. net.

Fountains Abbey. The Story of a Mediæval Monastery. By George Hodges, D.D., Dean of The Episcopal Theological School, Cambridge, Mass. Price, $3.00 net.

Good Digestion. By Eustace Miles, M.A., Amateur Champion at Tennis since 1898, at Racquets in 1902, Holder of Gold Prize; author of *Muscle, Brain, and Diet,* etc., etc. Price, 75 cts. net.

Cat Tales. By E. Nesbit and Rosamund E. Bland. Pen-and-Ink Illustrations by Isabel Watkin. Price, 25 cts.

PAMPHLETS.

The Way of Life. By a Lay Member of the Church of England. No. 1, New Westminster Tracts. (For Private Circulation.)

The Thirty-fourth Annual Report of the Philadelphia Protestant Episcopal City Mission.

The Church at Work

AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE.

The American Sunday School Institute asks that Sunday, October 16th, and Monday, October 17th, be observed as special days of intercession on behalf of Sunday Schools, a like request having been made by the Church of England Sunday School Institute. In a circular the American organization suggests as appropriate prayers for the day, the collects for Advent, Easter, Whitsunday, and the Twenty-second, Twenty-third, and Twenty-fifth Sundays after Trinity.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

New Church For Merrill.

A church is in course of construction at Merrill, in the Adirondacks, under the direct supervision of Bishop Morrison of Duluth. The Church occupies a site almost directly opposite Bishop Morrison's cottage, on the lake shore, and it is expected that the edifice will be in readiness for holding services in about four weeks.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

B. S. A. Revivals—A Historic Bible—Memorials at Mare Island.

The order of the Brotherhood of St. Andrew has recently been augmented by the revival of two lapsed chapters in this Diocese. At the early celebration held in Grace Church, San Francisco, August 7th, a number of young men of the parish were admitted to the order. In Christ Church, Alameda, the chapter has been revived, and starts out with every prospect of a useful future.

The Rev. Ernest Bradley of St. Stephen's Church, San Francisco, is delivering a course of three addresses on the Sunday evenings of August. The subjects are: Jesus of Nazareth—Historical; The Son of Man—Sociological; The Son of Man—Theological.

The Rev. F. J. Mynard and wife of Hanford are visiting St. Louis under most agreeable conditions, Mr. Mynard having been proved, by a voting contest carried on by a business firm, to be the "most popular clergyman" in the town. The members of the church and other friends presented Mrs. Mynard with a purse, thus enabling the worthy rector and his wife to take a well-deserved holiday.

The Rt. Rev. Chas. H. Brent, D.D., Bishop of the Philippines, has accepted the invitation of the Bishop of California to attend the annual Convention, next January, and during his stay in the Diocese will deliver four lectures under the auspices of the Sunday School Commission.

Mr. Joseph C. Astredo, a most devoted worker under the late Rev. W. I. Kip in the upbuilding of the Cathedral mission of the Good Samaritan, has presented the Diocese with a Bible which has a most interesting history. The fly-leaf bears this inscription:

"Think upon the things contained in this book.

"This copy of the Holy Scriptures used at the consecration of the Rt. Rev. William I. Kip, D.D., the Missionary Bishop to California, on the Festival of St. Simon and St. Jude the Apostles, in Trinity Church, New York, is presented to him with fervent prayers for his health and usefulness, as a token of the respect and affection cherished for a beloved brother by Jackson Kemper, consecrating Bishop and Bishop of Wisconsin. Oct. 28, 1853."

The next page bears the following inscriptions:

To Wm. Ingraham Kip,
with the Blessing of
his grandfather,
Wm. Ingraham Kip,
Bishop of California.
August, 1871.

Delivered into the hands of the Rev. Wm. Ingraham Kip, Jr., at his ordination to the Priesthood in the Church of St. John the Evangelist, San Francisco, St. John Baptist's Day and V. S. after Trinity, 24 June, 1894, by
William F. Nichols,
Bishop of California.

Accompanying the Bible is the card of Mr. J. C. Astredo, with the inscription:

"Given to me by the Rev. Wm. I. Kip.
"To the Diocese of California.
"J. C. A."

On Saturday, August 13th, a special service was held in St. Peter's chapel, Mare Island, at which time a tablet to the memory of the men who lost their lives at Samoa in 1889 was unveiled. At that time the *Trenton, Vandalia, Nipsic,* and other vessels were wrecked during a terrible gale in the harbor of Apia.

At the same service, Bishop Moreland blessed a reredos and brass altar-gates placed

in memory of Bishop Kip, and sanctuary lamps in memory of Rear Admirals Goodan and Alden and Admiral Porter.

Addresses were made by the two Bishops, by Chaplain McAlister, Major Sherman, a veteran of the Mexican war, by British Consul-General Bennett, and by Lieutenant Graham, who was deck officer on the *Trenton* when it was wrecked.

At the close of the exercises, the Commandant of the Navy Yard, Rear Admiral McCalla, with Mrs. McCalla, entertained the guests in most hospitable manner.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

No Closed Churches—City Notes—Death of Mrs Fuller—Assistant for Epiphany.

Closed churches even for a Sunday are unknown in Chicago during the summer season; indeed the services, with slight exception, are maintained almost with the same accessories as during the rest of the year. Every parish has its Sunday Eucharist, attendance at which is constantly growing, although in most places celebrated at an early hour. Congregations at the main service are not small, as in some Eastern cities, for the immense floating population fills the seats of those Churchmen who may be on their holidays.

An evidence of the prosperous condition of St. Peter's parish is manifested in the recent vote of the vestry increasing the salary of the rector, the Rev. Frank Du Moulin, from $4,000 to $6,000 a year. He is absent from the city, and has not as yet accepted the offer. The Bishop of Minnesota preached on Sunday last.

Grace Church, Pontiac, has a new font recently blessed, the gift of certain children who had been making birthday offerings for some years past. It is of Indiana stone, 22 inches square at the base and rising to a height of forty inches, the shaft and bowl being octagonal, the design having been furnished by the priest in charge.

In the absence of the rector, Calvary is being served by the Cathedral clergy, all three of whom are at work. The children's Eucharist at the latter, sung on Sunday mornings at nine o'clock, is splendidly attended, and an immense means of good in the neighborhood.

St. John's, Naperville, has a new memorial pulpit of walnut, presented as a memorial of the late Mary Collins Chambers, by her many friends in the congregation.

The Church of the Ascension has been observing the feast of the Assumption during the past week with special services. On the 15th there were three early celebrations, and last Sunday, Solemn High Mass and Procession, with sermon upon the pious opinion for which the day stands. On a recent August Sunday night there were as many as forty men present at Benediction, showing, as was intimated above, that Chicago churches, even those nearest the centre of the city, do not suffer from lack of interest in mid-summer.

The new memorial altar of Carrara marble enriched with mosaics was unveiled in St. Mark's, Evanston, and used for the first time at the high celebration on Sunday last. It will be described more fully in a later issue.

The death of Mrs. Mary E. Fuller, wife of the Chief Justice of the United States, occurred at her summer cottage at Sorrento, Maine, on August 18th. She was the daughter of William F. and Jane Brown Coolbaugh, and was born in Burlington, Iowa, August 19, 1845. With her husband she was a resident of Chicago for many years, until the former was appointed Chief Justice of the United States by President Cleveland. Mr. Fuller has several times represented the Diocese of Chicago in General Convention, and is at the present time a member of the Joint Commission on Courts of Appeal in the Church.

There was a funeral service conducted by the Bishop Coadjutor of Pennsylvania at Sorrento, after which the body was taken to Chicago for burial.

The vestry of the Church of the Epiphany has called the Rev. Erle Homer Merriman, rector of Grace Church, Brookfield, Mo., in the Diocese of West Missouri, to be the assistant in Epiphany parish. He has accepted, and is expected to take up his work in Chicago October 1st. The Rev. Mr. Merriman was formerly a parishioner of the present rector of the Epiphany, the Rev. John Henry Hopkins, at St. Joseph, Mo., and is a graduate of the General Theological Seminary of New York City in the class of 1901. He was one of the curates at St. Agnes' Chapel, Trinity parish, New York, for one year, having previously taken temporary charge of St. Peter's parish, New York, for several months. After leaving New York he did missionary work in Kansas City, and for the last year and a half has been rector of Grace Church, Brookfield, Mo. He took high honors in his seminary course and has been highly esteemed wherever he has worked.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Two Deaths—G. F. S.

Mr. Eli Sturdevant, warden of St. Mark's parish, Bridgewater, died on the Tenth Sunday after Trinity, at the home of his daughter, Mrs. Stewart, at Little Rock, Arkansas.

Mr. Sturdevant was not only a zealous Churchman, but one of the prominent citizens of his native town. He had filled, and always ably and well, many offices of public trust. He was in the 70th year of his age. Though dying far from home, it was in the place where had been spent well-nigh all his mortal life, that he was laid to rest "in the communion of the Catholic Church."

The Church in Plymouth, as well as the entire country, is sorely bereaved in the recent death of Mrs. Mary E. Curtiss, widow of Augustus B. Curtiss. Mrs. Curtiss was for many years a devout communicant of the venerable St. Peter's (Rev. John D. Gilliland, rector). She was warmly attached to the parish, and remembered it in the disposal of her estate. She had come very nearly to the four-score years.

The Girls' Friendly Society of the Diocese will celebrate the tenth anniversary of its organization on September 1st at its vacation House in Canaan. All the clergy of the Diocese are cordially invited to be present and also any ladies who are interested in, or desirous of informing themselves regarding the G. F. S., the only stipulation being that *all those to attend* shall notify Miss M. E. Jackson, Vacation House, Canaan, Conn., *on or before September first*, in order that sufficient luncheon may be provided.

A short service will be held at noon at the Vacation House, after which opportunity will be given to view the house and grounds. Luncheon will be served at one, after which addresses will be made, a brief history of the work in Connecticut will be read, and a G. F. S. tree will be planted on the lawn. It is expected that Mrs. Roberts, the President-General, U. S. A., will be present, and other guests of honor, including the generous donor of the Vacation House. By making early application to the local branch secretary of any parish where there is a G. F. S. branch, a reduction of from one-third to one-half the regular railroad rate may be obtained. Those not desiring to walk from the Canaan depot to the house, will find carry-alls in waiting. Rectors are invited to give out in church a synopsis of this notice.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Order for Consecration of Dr. Strange.

The Presiding Bishop has taken order for the consecration of the Rev. Robert Strange, D.D., Bishop Coadjutor-elect of East Carolina, as follows: Place, St. James' Church, Wilmington, N. C.; Time, All Saints' day, November 1st, 1904; Commission to Consecrate: The Bishop of South Carolina, the Bishop of North Carolina, the Bishop of Virginia; Presenters: The Bishop of Mississippi, the Bishop Coadjutor of Albany; Preacher: The Bishop of Southern Virginia; Attending Presbyters: The Rev. T. M. N. George, Rev. Nathaniel Harding.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

The Bishop of Shanghai in Indianapolis.

Bishop Graves of Shanghai, China, is in Indianapolis, where he will remain until General Convention begins. In an interview in the Indianapolis *News*, the Bishop speaks of the English concession, in which he resides, as "Probably the best governed city in the world." The native section is also mentioned as the most enlightened portion of China. The Bishop speaks in high terms of the inhabitants, of whom he believes not over a half dozen have acquired residence in this country, American Chinese coming almost exclusively from Canton. With respect to his own mission work in Shanghai, the Bishop is quoted as saying:

"In our college at Shanghai—St. John's—we have 250 boys. Two-thirds of these, as they go out, will go into teaching work. The college started in 1878 with sixty pupils. With our new building next year we will have three hundred. We have sent out more than three thousand boys, and they are all pure Chinese, no Eurasians, no Japanese. They have learned to speak English well, if anything, too well, for it is book English. They have a seven years' course, four of which is preparatory. Their Chinese course runs along with their English. All the higher instruction—chemistry, botany, algebra, geometry, political economy, history, is taught in English. We have boys from almost every province in China. Some are there from Honolulu. The educative influence of these young men when they return to their homes must necessarily be great."

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Diocesan Conference to be Held.

In accordance with a resolution of the Council, a conference of clergy and laity will be held at Emmanuel Church, Winchester (Rev. F. B. Wentworth, missionary), beginning Tuesday, September 6th, ending Thursday, September 8th. The objects are, principally, (1) to discuss matters to come before the General Convention; (2) to consider the proposed formation of a diocesan Sunday School Institute. The Winchester people in general have kindly promised hospitality to all who come.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

No Vaudeville for the Church—Damage by Storms.

Extensive preparations for a vaudeville entertainment had been made by members of the Church of the Transfiguration, Freeport (Rev. Pelham S. Bissell, priest-in-charge), in aid of this Cathedral mission, when announcement was made cancelling the event in acquiescence to the request of the Bishop of the Diocese. The Bishop strongly favors the free-will offerings of the congregations in the missions of the Cathedral, in preference to the side issues of entertainments or other catch-penny enterprises.

The heavy storm of the month brought a trifling damage to the bell tower of Calvary Church, Brooklyn (Rev. Cornelius L. Twing, rector). A bolt of lightning struck the pinnacle of the tower, damaging that portion of the church.

MAINE.

Robt. Codman, D.D., Bishop.

Diocesan Notes.

Mr. W. C. Hill of Chicopee, Mass., has presented to St. John's Church, Presque Isle, a beautiful pink Tennessee marble font, in memory of his wife, who was Miss Carrie Hayward of Presque Isle.

The recently completed church at Marsardis was opened on Sunday, August 21st. It is a neat Gothic structure, with a seating capacity of about one hundred and is well adapted to meet the needs of this growing railway town.

The Church of the Advent, Limestone, has recently undergone some extensive repairs. The tower has been raised seven feet, a new belfry built into which the bell has been raised, and the whole topped with a suitable spire. The exterior of the church has been given two coats of paint, and the building is now of Churchly appearance and has an air of prosperity about it.

The Archdeaconry of the Kennebec will meet in St. Andrew's Church, Newcastle, on September 13th and 14th. The Maine Branch of the Woman's Auxiliary will also hold its quarterly meeting at the same place on the same date.

The affairs of St. Anne's Church, Calais, under the able rectorship of the Rev. W. H. Robinson, are in a very satisfactory condition. The choir has recently been re-organized and the Ladies' Aid Society is doing a valuable and helpful work.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Window at North Attleborough—Cornerstone at Methuen—Notes.

A new chancel window has been placed in Grace Church, North Attleboro. It is a triplet window. The central lancet of the three windows represents Christ standing at the door knocking. It is a fine piece of opalescent work, and was made by J. and R. Lamb of New York.

The mission work at Provincetown has so far developed and been encouraged by Churchmen from every part of the United States, that it is now proposed to erect a floating church, which will be anchored to the wharves.

The will of the late rector of Trinity Church, Boston, has been probated. It contains no public bequests.

The corner-stone of the new All Saints', Methuen, was laid by Archdeacon Babcock, August 17th. The rector, the Rev. Gilbert V. Russell, and the Rev. C. B. Bowser of Grace Church, Lawrence, assisted in the service. The new chapel is the first of a group of parish buildings designed by Mr. Vaughan, the well known architect. It will be built of granite and will cost $50,000. It is the gift of a resident of Methuen who was displeased with the way that the old church building was taken from the parishioners, when the parish was known as St. Thomas', Methuen.

Archdeacon Babcock preached the sermon at the 20th anniversary of St. Philip's Church, Mattapoisett.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Bishop McKim Speaks on Japan.

Bishop McKim of Tokyo spoke at All Saints' Cathedral in the morning and at St. Andrew's Church in the evening of last Sunday on conditions and missionary work in Japan. He told of the long and honorable history of the Japanese people as a nation, and of their sudden awakening to Western civilization. He narrated the success of Christian missions in the Empire, stating that one person in about every 250 is a Christian, and that the influence of Christianity far exceeds that ratio, many of the highest officials, with several of the Admirals in the Navy being Christians. He spoke also of the missionary impetus, which has seized the *Nippon Sei Kokwai*, the "Holy Catholic Church in Japan"—"We have had no trouble in Japan about changing the name of the Church," observed the Bishop—according to which each congregation pays an assessment of three and one-half per cent. for missions, and the native Church supports a missionary on the Island of Formosa.

The Bishop acknowledged with gratitude the great assistance that had been rendered his work by the Bishop and Diocese of Milwaukee, which had given him three clergymen, and the Woman's Auxiliary of which supports a scholarship in one of the schools. "If every Diocese," he said, "would do as well for us as has Milwaukee, we should have little difficulty in extending our work."

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Judd Memorial Window—Church Destroyed in Tornado.

The window in Gethsemane Church, Minneapolis, in memory of S. Corning Judd, LL.D., and Lavinia James Judd, his wife, which was unveiled and blessed by the Bishop on July 21st, as already mentioned in these columns, is shown in the accompanying illustration. The window is the gift of Mr.

JUDD MEMORIAL WINDOW, GETHSEMANE CHURCH, MINNEAPOLIS.

William G. Judd. The subject is the Annunciation, with the Sword Piercing the Soul of the Blessed Virgin. In the distance are three crosses, from which the Virgin and St. John are returning, the Virgin being assisted in the descent of Calvary by St. John. The emblems are the crown of thorns in one panel and the crown of gold in the other. Under the former is the text: "In the world ye shall have tribulation"; under the latter, "Be of good cheer, I have overcome the world." The main design is taken from the picture of the same scene by S. Krudowsky and is adapted to the spaces of the window.

In the tornado that wrought such great destruction in St. Paul and Minneapolis last Saturday, St. Sigfrid's Church, St. Paul, was demolished. This is the church of one of our Swedish congregations. The church destroyed was valued at $6,000 with a rectory of $3,000. There is an indebtedness of $3,600 on the property. The loss will be a very serious one to the little congregation, which is not possessed of large means, the total receipts of which during the past year were under $2,000. The Rev. J. E. Almfeldt is priest in charge.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

Death of Col Prentiss Ingraham.

The death of Col. Prentiss Ingraham at Beauvoir on Tuesday night of last week, removes one who is said to have been phenomenal in the amount of his literary work, being, it is said, the author of something like a thousand volumes, mostly fiction, and also the representative of a family as distinguished for Churchmanship as for literary work. Col. Ingraham was the son of the Rev. Joseph H. Ingraham, whose work, *The Prince of the House of David*, was one of the classics of the past generation, reaching, as it did, an enormous circulation, and being, indeed, still read to a considerable degree. The elder Ingraham was also the author of several other volumes well known in their day. Another son, the brother of Col. Ingraham just deceased, is the Rev. J. P. T. Ingraham, D.D., rector emeritus of Grace Church, St. Louis, who is the author of a little book on the Bible, and of that well-known volume of Bible stories, *Mother's Home Talks on the Bible*. A sister of Mrs. J. P. T. Ingraham is the widow of the late Rev. Fayette Durlin, D.D., a pioneer priest of Wisconsin.

Colonel Ingraham was born in Adams County, Mississippi, in 1843, and after studying medicine at the Mobile Medical College, he entered the Confederate army and attained to the rank of Colonel. After the war he began his literary career in London and afterward pursued it in New York and later in Chicago. He is survived by a daughter, Miss Rose Ingraham.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Improvements at Central City.

Extensive repairs are being made on the church at Central City, including the laying of a hardwood floor. The church is closed during August for that purpose.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Death of Rev. C B. Durand.

The death of the Rev. Cyrus B. Durand, rector of St. James' Church, Newark, occurred at Belmar, N. J., on Sunday, August 14th. He was a native of New York City and was graduated at Rutgers College in 1850, after which he entered the ministry of the Dutch Reformed body. Conforming to the Church, he was ordained both as deacon and as priest in 1884 by the late Bishop Starkey. His first work was as assistant at St. Mark's Church, Orange, after which he was assistant at Calvary Church, New York, and then at St. Peter's, Peekskill, N. Y. Since 1888 he has been rector of St. James' Church, Newark. In that work he has built up an important parish from its missionary stage in a section of the city that had, until shortly before the beginning of his ministrations, been entirely without the services of the Church.

The burial was from St. James' Church on the Wednesday after his death. The Rev. Melvin Honeyman, who has had charge of the parish during the illness of Mr. Durand, officiated. The deceased is survived by a widow and two daughters, one unmarried and the other the wife of Prof. Sherman of Columbia University.

OHIO.

Wm. A. Leonard, D.D., Bishop.

New Church for Bowling Green.

A plan is under way for the erection of a church at Bowling Green, a mission in charge of the Rev. T. N. Barkdull of Toledo.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Gifts at Epiphany—Diocesan Notes.

Epiphany Church (memorial to Mr. Charles Lukens), Royersford, is approaching completion. This church is one of three under the care of St. Peter's Church, Phoenixville (the Rev. William H. Burbank, rector). Epiphany Church was destroyed by fire on November 7, 1903, and the congregation has since been worshipping in a store. The new building is of red sandstone with Indiana limestone trimmings, and is a much more complete structure than was the former, and of the purest Gothic. The interior furnishings will be of red oak, and all designed by the architect. A most beautiful Celtic cross of stone surmounts the belfry. This, together with the framework of the front windows and the pillars supporting the sanctuary arch, is of Indiana limestone. The altar will be approached by seven steps. The vestry room and organ chamber partitions will be arranged so that the full sweep of the nave may not be broken. Underneath the chancel and transepts will be a crypt, used as a meeting place for the school and the guilds. The building will cost, with furnishings, about $10,000, and it is expected that all will be in readiness for consecration within the octave of All Saints' day.

There will be a number of gifts and memorials. The processional cross is the gift

CRUCIFER WITH PROCESSIONAL CROSS, CHURCH OF THE EPIPHANY, PHILADELPHIA.

of the choir boys (see illustration) and represents self-sacrifice; for when the building was burned, these boys had a fund collected for a football, and at once gave the money for the cross and earned what was needed to complete the sum. The litany desk will be the gift of the chapter of the B. S. A., and a memorial to one of its number. The lectern will be given by St. Agnes' Guild, the hymnboards by the Young Peoples' Guild. The altar, altar linen, and white hangings, cut glass cruets, altar cross, and vases, pulpit, and other furnishings will be supplied.

Among the gracious gifts was one from another parish—a complete set of Communion vessels, paten, two chalices, flagon, and two alms basons. The paten and flagon contain the following inscription: "From St. John's Church, Lower Merion, Pa., to Epiphany Church, Royersford, Pa."

Mr. George C. Thomas, Treasurer of the Board of Missions, after an extended trip abroad, returned to Philadelphia on Sunday, August 21st, and is at his summer home at Chestnut Hill. He is greatly improved in health.

The Rev. William M. Jefferis, D.D., Archdeacon of Arkansas, preached at both the services at St. Peter's Church, Phœnixville, Pa. .(the Rev. William H. Burbank, rector), on the Twelfth Sunday after Trinity. He gave a most interesting and inspiring account of the work among the white and colored people of that Diocese and unfolded a unique plan for raising funds for the building of churches which will result in the placing of one or more churches in each of the seventy-six counties in the state of Arkansas.

After several years' faithful service at the Church of the Advent, Philadelphia, Miss Ellen C. Camp, a deaconess, has given up her work in order to be with her mother in her declining years. She was presented with a number of valuable gifts from the priest and parishioners of the Church of the Advent, among which was a complete set of Prof. Moulton's *Modern Reader's Bible.*

St. Paul's Church, Oaks (the Rev. T. P. Ege, rector), has been repainted. This parish possesses one of the most beautiful churchyards in Montgomery county.

Mr. James McCullen, Jr., S.S.C., will officiate at old St. John's, N. L., during the Rev. O. S. Michael's absence on his vacation at Atlantic City, N. J.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Unique Service at Watch Hill.

On Sunday last, an Early Celebration was held at Watch Hill, under circumstances of peculiar interest. The so-called "Union Chapel" was applied for, at an hour between that taken by the Roman Catholics and the preaching service of the Baptists, but its use was refused on the ground that it might diminish the size of the later congregation! However, Mr. James L. Nash, proprietor of the Narragansett House, himself a Churchman, opened his hotel-parlor for this office, at which the celebrant was the Rev. J. Morris Coerr, rector of St. Andrew's Church, Albany, N. Y. But probably few in the worshipful company realized that the two neighboring churches united to furnish the holy vessels on the improvised (yet most Churchly) altar—which was the case, for the paten came from Calvary Church, Stonington, Conn., and the chalice from Christ Church, Westerly, R. I., in whose parochial limits Watch Hill lies. If the incident suggests any particular text, it may well be one of the many emphasizing *Christian Unity,* which these sister churches, in different Dioceses, have thus exemplified.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Death of Rev. H. C. Howard.

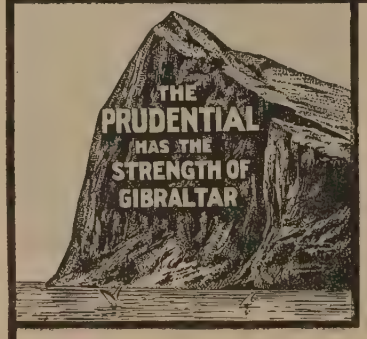
The Rev. Horatio Cowan Howard, rector emeritus of St. Philip's Church, Palestine, died at Palestine on Tuesday, August 16th, aged 80 years and 10 months.

The late Mr. Howard was born in Bristol, England. He was brought to this country as an infant. He was admitted to the Sacred Ministry in 1868 and engaged in missionary work in Pennsylvania, removing to Texas in 1879. Here he had charge successively of the parishes of Columbus and Eagle Lake, and did much faithful work at other points. He removed to Palestine in 1896 and was created rector emeritus of St. Philip's parish the following year.

Interment took place in Palestine, Friday evening, the body having lain in state in the church throughout the day. The procession was headed by cross-bearer and surpliced choir. The service was choral, the rector of the parish, the Rev. E. H. J. Andrews, officiating.

The late Mr. Howard was married three times and leaves three children, Mr. A. R. Howard of Palestine, Texas, Mr. Allan Howard of Philadelphia, and Mrs. H. O. Compton of Lockhart, Texas.

Mr. Howard was a strong Churchman, and earnestly contended for "the Faith once delivered to the saints." *Requiescat in pace!*



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TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Sewanee Notes.

In the summer school at Sewanee, one of the courses of lectures which attracted most general attention was that by Dr. Butler of the Seabury Divinity School, Faribault, Minn., on Child Nature. These brought out a specially large attendance of Churchwomen. The conference on Colored Industrial Education, led by Dr. Hunter of St. Augustine's School, Raleigh, seemed quite generally to favor Dr. Huntington's idea of Bishops Suffragan, but only as Suffragans to the diocesan Bishops.

The new Hodgson Memorial Chapel for the use of the theological students of St. Luke's Hall, Sewanee, has been begun. It is of Sewanee sandstone, and is adjacent to St. Luke's Hall, and is the gift of Mrs. Hodgson, widow of the late Dr. Hodgson of Sewanee.

Among the recent deaths, that of Mrs. R. L. Colmore, wife of the Commissary of the University at Sewanee, will be particularly felt. A faithful communicant and able Church worker, she took a prominent part in all Christian undertakings at Sewanee. She was the mother of the Rev. Charles L. Colmore, rector at Pulaski, Tennessee.

A new chapel is in process of construction at Coalmont, a mission near Tracy City, Tenn.

Two of the Holy Cross Order, Father Sargent and Father Hughson, have been preaching in the missions about Sewanee, and are living in a cabin in the forest on the brow of a mountain overlooking the valleys beneath. The Rev. Hudson Stuck, before leaving for Alaska, presented his library to Sewanee. A large printing plant is nearing completion on the University domain and is expected to do high class book printing and other kinds of modern requirement in the printing line.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Two Parochial Anniversaries—Appreciation of Dr. Washburn.

The eightieth anniversary of the organizaiton of Grace Church, Black Rock, Buffalo (Rev. J. C. Ward, rector), was celebrated in the guild house on August 10th. A paper on the early records of the parish was read by Capt. Marcus M. Drake, one of the wardens of the church. Miss Grace E. Bird read a very interesting paper on "Personal Recollections of the Parish." Miss Bird is the daughter of Mr. William A. Bird, one of the founders of Grace Church, and who served as a vestryman for 46 years, from 1824 to 1870. Miss Bird was the donor of the property for the rectory. Her remarks were illustrated by many humorous incidents, and at the conclusion she was given an ovation. Mr. Frank H. Severance, Secretary of the Buffalo Historical Society, gave the history of Black Rock, referring to the days when the congregation of Grace Church met in a schoolhouse. The schoolhouse was afterward sold and became known as Robie Hall. The building is now in a very dilapidated condition and is used for a paintshop. There were remarks in closing from the Rev. Dr. Louis B. Van Dyck, who was rector of Grace Church from 1871 to 1893. A reception was afterward held at the guild house, which served as an opportunity to meet the visiting clergyman and other friends.

The sixtieth anniversary of the organization of Christ Church parish, Albion (Rev. F. S. Dunham), was appropriately commemorated on Sunday, July 31st, at the parish church. A *Te Deum* was sung and the Holy Eucharist celebrated in thanksgiving, and a sermon called forth by the occasion was delivered by the rector. A very pleasing incident in connection with the event was the presentation by the Sunday School of a very beautiful solid brass and walnut prayer desk. The presentation took place in the Sunday School with appropriate services. The prayer desk was unveiled by Robert Russell Clark, whose great-grandparents were charter members of the parish, it bears the inscription, engraved upon a brass plate: "In Memoriam: Arthur Cleveland Coxe, Bishop Western New York: A. D. 1865-1896."

The clergy and laity of Rochester and vicinity paid high tribute to the Rev. Louis C. Washburn, D.D., at a luncheon given by them in his honor on Thursday, August 18th, at the Genesee Valley Club.

Dr. Washburn has recently laid down the office of Archdeacon of Rochester after an exceptionally successful administration of the affairs of the Archdeaconry extending over a period of nine years. During this period the growth of the mission work in the Archdeaconry has been remarkable, and the financial success, as well as the general efficiency of the work, has demonstrated the wisdom of the present Archdeaconry system.

Dr. Washburn's success in his work has been due in no small measure to the cheerfulness of his personality and to the willingness with which he entered upon any duty that lay before him. He was much beloved by the clergy and people in the villages and hamlets, as well as in the city, and personal discomforts and inconveniences have been often and cheerfully borne for the sake of bringing encouragement and help to the few communicants gathered together in some struggling mission. The testimonials of friendship and esteem expressed by the clergy and laymen on this occasion were most impressive.

The speakers on this occasion were: The Rev. A. J. Graham, the Rev. R. R. Converse, D.D., the Rev. Pierre Cushing, the Rev. C. H.

AS EASY

NEEDS ONLY A LITTLE THINKING.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other, provided we get a proper start.

A wise physician like the Denver Doctor who knew about food, can accomplish wonders, provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four-year-old boy was suffering from a peculiar derangement of the stomach, liver, and kidneys, and his feet became so swollen he couldn't take a step. "We called a doctor who said at once we must be very careful as to his diet, as improper food was the only cause of his sickness. Sugar especially, he forbid.

"So the Dr. made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things, took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in Grape-Nuts is not at all like cane or beet sugar, but is the natural sweet of the grains.)

"We saw big improvement inside a few days, and now Grape-Nuts are almost his only food, and he is once more a healthy, happy, rosy-cheeked youngster, with every prospect to grow up into a strong, healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but pre-digested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

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Boynton, Ph.D., Archdeacon W. L. Davis, the Rev. H. S. Dennis, the Rev. E. M. Parrott, and Messrs. Brown, Walker, Denton, and Colt.

At the close of the luncheon the Rev. A. J. Graham of Christ Church presented to Dr. Washburn on behalf of the clergy and laity of the Archdeaconry, a beautifully illustrated copy of Mortimer Mempe's *Whistler as I Knew Him*, which bore this inscription: "This volume is lovingly presented to the Rev. Louis C. Washburn, D.D., for nine years Archdeacon of Rochester, by friends and co-workers of the Archdeaconry."

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Diocesan Notes.

St. Andrew's, in South Wheeling, which is solving some social and religious difficulties among a population of 15,000 working people, has gone so far in its building project as to have the plans for church and rectory drawn up and submitted. The estimated cost is $35,000.

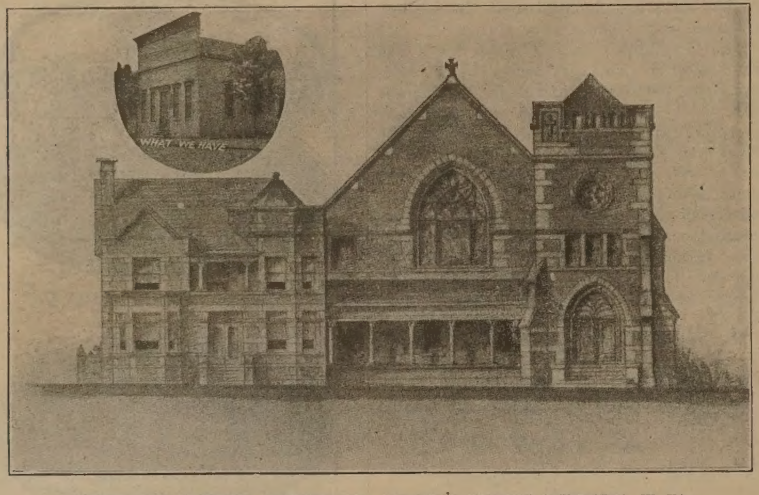
The Rt. Rev. C. C. Penick, D.D., rector of Christ Church, Fairmont, has tendered his resignation to the vestry, to take effect September 16th. It has been Dr. Penick's wish to give up pastoral work when he should reach the age of sixty, but now he has gone over that age by one year. He will be very much missed in his parish where he is a faithful and wise rector and an able preacher. The Bishop has a great amount of valuable exegetical literature which will occupy his leisure in editing.

A handsome tablet has been placed in St. Matthew's Church in memory of Bishop Greer's parents, with the following inscription:

To the Glory of God
And in Loving Memory of
JACOB RICKARD GREER
1815 April 24 1902 April 29
Fourteen Years a Vestry man of This Church,
And His Wife,
ELIZABETH VELLOTT GREER,
1813 October 28 1899 January 11
Daughter of the Reverend John Armstrong,
The First Rector of This Church,
This Tablet Is Erected By Their Children.

The clerical force has been strengthened in the last month by the return from England, first of the Rev. Paca Kennedy. He will have his headquarters at St. Mary's and will also officiate at Willow Island, Waverly, Ripon, Ravenswood, Leroy, and Mason. Second, by the ordination of Mr. W. H. Meyers, who will have his headquarters at Sutton, and will also officiate at Little Otter, Buckhannon, Spruce Chapel, Centralia, Richfield, and Camden in the Ganley. One of these missionaries will travel 200 miles each month, and the other about 300. These stations support themselves.

Extensive improvements are being made on the rectory of St. Luke's, Wheeling.



PRESENT AND PROPOSED EDIFICES, ST. ANDREW'S CHURCH, WHEELING, W. VA.

Mr. Paris R. Myers has resigned his position as organist and choirmaster of St. Matthew's Church, Wheeling, to take effect September 1st.

CANADA.

News of the Dioceses.

Diocese of Montreal.

Archbishop Bond visited the parish of Hudson, August 14th. The music was particularly good for a small country church. The rector, the Rev. Henry Bancroft, and his sister are both fine musicians. The new rectory, built to replace the one burnt down last year, is completed.—The fourteenth annual convention of the Sunday School Institute of the Archdeaconry of Bedford was held at Granby, August 10th and 11th. Fifteen parishes were represented by over seventy delegates. Holy Communion was celebrated on the morning of both days in St. George's Church. The business sessions were held in the beautiful Victoria Memorial Hall. The Rev. Dr. Richmond Shreve, rector of St. Peter's Church, Sherbrooke, gave an eloquent address on the first day on the importance of Sunday School work. The Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, addressed the Conference on "The Ideal of the Anglican Church," showing how from the time the child is received into the Church in Baptism, the offices of that Church fill his need in all the events of his life till his body is consigned to the grave with the beautiful words of the Burial service. A public meeting was held on the evening of the first day in St. George's Church, at which both the Rev. Dr. Richmond Shreve and Dr. Symonds gave addresses. The business sessions were all open to the public. The visitors were provided for with the usual hospitality by the parishioners of Granby. Archbishop Bond is President of the Institute.—Bishop Baldwin of Huron was in Montreal, on Sunday, August 14th, and preached in All Saints' Church, of which his son, the Rev. M. Day Baldwin, is rector.

Diocese of Quebec.

A new boat is to be purchased for the missionaries on the Labrador coast before the end of September. This has been a great want for some years. The missionary recently appointed, the Rev. J. G. Ward, has represented so strongly the loss of time involved by the lack of a boat, as the missionary often has to wait many days for a vessel going in the right direction, that the Bishop has promised to raise part of the money required. Mr. Ward expects to raise the remainder, about $100, among his friends and on the Coast. The advantages of having a mission-boat will be manifold. It is thought the Church Helpers Society of Quebec will give some aid in the matter.—The sum of nearly $9,000 has been raised for the new library for Bishop's College, Lennoxville. This is the object chosen to be the memorial of the University Jubilee. It is hoped that plans will be decided upon and carried out after the autumn meeting of the Corporation of the University.—Much sympathy is felt for

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(Inter-diocesan uniform scheme)

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Free specimen copies, for examination, of "Picture Lessons," "The Lesson Book," "The Bible-Class Manual," and "The Teacher's Assistant," all edited by the Rev. George W. Shinn, D.D., will be mailed on application. These are the best-known quarterly publications on the Diocesan Committee's lessons.

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All the most important trains of the Wabash Railroad now run into St. Louis by way of World's Fair Grounds, stopping at Wabash World's Fair Station, located at the Main Entrance. The Wabash is the only line that sells tickets and checks baggage direct to the World's Fair main gate. Excursion tickets on sale daily. Very low rate coach tickets sold twice a week. Write for full particulars, and a copy of folder containing a map of St. Louis and the Fair Grounds. F. A. Palmer, Asst. Gen. Pass. Agt., 311 Marquette Bldg., Chicago, Ill.

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"WHERE DIRT GATHERS WASTE RULES"
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SAPOLIO

the rector of St. Matthew's Church, Quebec. He has been travelling in Europe this summer, and in August his little son was suddenly taken ill with, it is feared, but slight hopes of recovery. Whether Mr. Scott could be reached with the intelligence in time was doubtful.

Diocese of Ottawa.

THE BISHOP is spending a part of August in Colorado Springs, Colo., with an invalid daughter, in hopes that the latter's health may be improved by the mountain air.

CONVINCING.

An Irishman somewhat under the influence of liquor, ambling toward home on a recent evening, happened to pass a church, and, being attracted by the sound of music, paused for a while and then staggered toward the entrance.

With his natural bump of caution, however, he looked up at the spire to see that the proper kind of cross was on it, for to the mind of most good Catholics it would be almost a sacrilege to go into a Protestant church. He saw the cross, which apparently satisfied his scruples, and he went in, sitting down in a pew near the door.

The heat being somewhat oppressive, he fell asleep.

After the service had ended, the sexton began at the altar to turn out the lights.

Coming down the aisle, he tripped over the foot of the sleeping man in the pew, and, looking down, diagnosed the case in a moment.

He gave the sleeping man a shake and said, "See here, my good man, wake up and get out of here at once. You are in the wrong place anyway—this is not your church."

The Irishman sat up, rubbed his eyes, and, developing an argumentative strain, said in rather thick, guttural voice:

"It ain't my church? Whose church is it if it ain't mine?"

"This is the Protestant Episcopal church—"

"It's no such a thing!"

"I tell you it is, and you must get out of here."

He straightened himself up, and, pointing a wavering finger toward the altar, said—

"Isn't that the statue of St. Joseph up there on the right?"

The sexton was forced to reply in the affirmative.

"Ain't that the Virgin's statue on the left?"

"Yes," replied the sexton.

"What is that in the center?"

"That is the statue of our Saviour."

The Irishman, with a look of mingled triumph and contempt, said, looking the sexton as nearly in the eye as he could—

"For God's sake, whin did thim turn Protestants?"—J. J. LATUS, in *Lippincott's.*

AN OLD GARDEN.

The garden immediately caught my attention, and I think I might say I never saw more beautiful flowers, which surprised me, for I had no idea that this region produced little besides rocks and Puritanical narrowness: of which more anon. The garden lies back of the house, beginning on a level, with formal borders and grass-walks where the turf is kept as beautiful as any I ever saw in England, and where there is every variety of flower which Adam and Eve could have known in their garden. In the first place, roses—roses—roses! Then all the rest: Rush-leaved daffodils, the jonquilles—"narcissi," the Colonel's sister calls them; phlox of every hue; hollyhocks, peonies, gillies—almost all that you have. Then the shrubbery!—lilacs, syringas, meadowsweet, spiræa, and I do not know how many more. I could not get over the feeling that they had all been brought from home. Indeed, I saw a fat robin sitting in a lilac bush that I am sure I saw at home two months ago, and when I bowed to him he nodded to me, so I know he is the same. On the land-side the garden slopes away suddenly into an untilled stretch of field where the wild flowers grow in unrivalled profusion. This the Colonel's sister calls he "wild garden." A field of daisies looked as if it were covered with snow. An old fellow with a face wrinkled and very like a winter apple, told me that one "Sir William Pepperil brought them over, and that is the reason you don't find 'em anywhere else but here." I did not tell him of my friend the robin.—From "Miss Goodwin's Inheritance," by THOMAS NELSON PAGE, in *Scribner's*

BY AN UNLUCKY BLOW with a hammer, Mr. Benson had disabled one of his thumbs.

"That's too bad," said a friend to whom he showed the damaged member several days afterward.

"No, it isn't," replied Mr. Benson, almost resentfully. "It is one of the best things that ever happened to me. It has taught me to appreciate that thumb. I never knew its value before. I found out by actual count the first day that there were two hundred and fifty-seven things I had been using that thumb for every day of my life without ever giving it a thought—and it was practically indispensable for every one of them. Please open my knife for me, will you? Thanks. That makes two-hundred and fifty-eight.—*Selected.*

Minister's Trial

COFFEE HIT HIM HARD INDEED.

A minister of the Gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief.

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfil my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial.

"From that happy hour I commenced to mend; gradually I got better and better, and now I do not have a headache once in 6 months and all my other troubles are gone, too. I am now using Postum exclusively and want no better beverage.

"I know of others who have been benefitted by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee, finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished.

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee and will not allow it to boil full 15 minutes, but when they try it again; well boiled, it stays, for it is as delicious and snappy as the mild, smooth, high-grade Java." Name given by Postum Co., Battle Creek, Mich.

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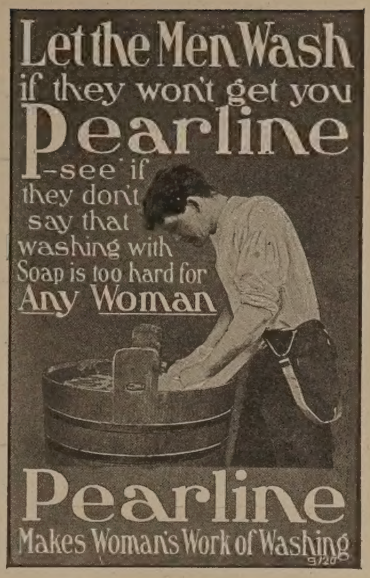

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Full information as to programme, railroad rates, hotel accommodations, etc., will be cheerfully furnished by Mr. William B. Jester, 509 Franklin Building, Philadelphia.

Have you made your arrangements to attend?